THE HISTORY OF Brutes;

OR, A DESCRIPTION OF Living Creatures.

Wherein the Nature and Properties of four-footed Beasts are at large Described;

BY

Wolfgangus Franzius, D. D.

And now rendred into English, by *N. W.*

Lectio Certa prodest, Varia delectat. Sen. *ad* Lucil. *Epist.* 119.

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THE EPISTLE TO THE READER.

Courteous Reader,

I *Do here preſent thee with a* Hiſtory *of* Brutes, *a Piece that hath been long expected: Collected out of the moſt* Approved *Authors which have written of this Subject: Written* Originally

ginally *in* Latine, *by* Wolfgangus Franzius *Profeſſor of Divinity in the Univerſity of* Witteberg, *a man* famous, *in his time, for his great Learning: The Book is, by the Author, divided into five Parts. In the firſt Part, he at large treats of the Nature of all* four-footed Beaſts; *firſt, ſetting down the Properties, and then deducing ſeveral Corollaries, which is the method he uſeth throughout the Book; alwaies mentioning ſome*

ſome apt *place of* Scripture *where it is ſpoken of, from whence he infers them.*

In the ſecond Part, he diſcourſeth only of the Nature of Volatil's; *in the third, of* Fiſhes; *the fourth Part is a full deſcription of* Serpents; *and the fifth, of* Inſects. *I have here* tranſlated *only the firſt Part, which treats only of the Nature of* four-footed Beaſts, *having the other by me; which, if it find* acceptance, *may* ſpeedily *be put in the Preſs. I have*

have one Requeſt to thee, which is, not to charge the Author *with thoſe faults which poſſibly thou maiſt find in the peruſal, having not* leiſure *to* correct *it my ſelf. If thou ſhalt find as much* pleaſure *in* reading, *as I have had in the* writing *of it; We ſhall neither of us loſe our pains.*

N. W.

THE TABLE.

CHap. 1. *The Argument of the Treatiſe.* Pag. 1.
C. 2. *The definition of an irrational Creature.* p. 5.
C. 3. *Of the diviſion of irrational Creatures.* p. 13.
C. 4. *Of the Elephant.* p. 17.
C. 5. *Of the Camel.* p. 30.
C. 6. *Of the Lion.* p. 39.
C. 7. *Of the Bear.* p. 54.
C. 8. *Of the Leopard.* p. 62.
C. 9. *Of the Tyger.* p. 71.
C. 10. *Of the Elke.* p. 56.
C. 11. *Of the Unicorn and Rhinoſceros.* p. 78.
C. 12. *Of the Horſe.* p. 86.
C. 13. *Of the Oxe.* p. 101.
C. 14. *Of the Aſſe.* p. 108.
C. 15. *Of the Hart.* p. 116.
C. 16. *Of the Hog.* p. 127.
C. 17. *Of the Fox.* p. 137.
C. 18. *Of the Cat.* p. 149.
C. 19. *Of the Hare and Coney.* p. 153.
C. 20. *Of the Wolf.* p. 159.
C. 21. *Of the Dog.* p. 174.
C. 22. *Of the Sheep.* p. 181.
C. 23. *Of the Goat.* p. 195.
C. 24. *Of the Ape.* p. 205.
C. 25. *Of the Squirrel, Weaſel, and Gulo.* p. 211.
C. 26. *Of the Hedge-hog.* p. 220.
C. 27. *Of the Beaver.* p. 222.
C. 28. *Of the Otter.* p. 223.
C. 29. *Of the Crocodile, Lizard, &c.* p. 226.
C. 30. *Of the Salamander, Lizard, &c.* p. 230.
C. 31. *Of the Chamelion.* p. 233.
C. 32. *Of the Frog and the Toad.* p. 236.
C. 33. *Of the Mouſe, and the Dormouſe, &c.* p. 245.
C. 34. *Of mix'd four-footed Creatures.* p. 249.

Books Printed, and are to be ſold by Francis Haley, *at the Corner of* Chancery-Lane *in* Holborn.

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CHAP. I.

The Argument of the Treatise.

THE History of *Brutes*, which by some is not unfitly called, Ζωογραφία, or a Description of *living creatures*, is that part of *Physicks* which treateth of *Brute beasts*. We may properly call this one part of *Physicks*, because it treateth of the nature of things; for *Physicks* is either *Physicks* properly so called, or you may divide it into *Metaphysicks*, and *Mathematicks*. *Physicks* properly so called comprehendeth under it the nature of *Meteors*, *Metals*, *Plants*, *Stars*, the four *Elements*, men, and *Brutes*. Some would have the consideration of *Brutes* be brought under *Medicine*, which I think belongeth more properly to Philosophy; for here in this treatise of *Animals* you have the nature, property, motions, generation, strength, shape and use of *Brutes*. But I shall a little shew the use and benefit that this treatise will be of, not only to physicians, but also to all scholars, and more especially to Divines; for consider;

1. The dignity of it, which Authors tel us, in any art or science, ariseth from the efficient cause, or the object: The inventors of this science have been learned and pious men in all ages. *Gen.* 2. 20. *Adam* gave names suitable to

all creatures. *ch.* 6. *v.* 20. 21. *Noah* in the Ark did not only behold the creatures, but was commanded to provide food for them. *Gen.* 36. 34. We find ſeveral holy men in ſcripture who were ſhepherds. *Gen.* 13. 57. —— 37. 2. *Exod.* 10. 9. 1. *Sam.* 16. 11. —— 17. 34. We read that *Solomon* wrote of *Fiſhes*, *Birds*, and *Beaſts*. 1. *Kings.* 4. 33. We read of *Alexander*, that he gave 80. talents to *Ariſtotle* to inſtruct him in the knowledge of *Creatures*, and had a 1000. men in *Aſia* and *Greece*, who were employed in fiſhing and hunting, thereby to be informed of the nature of *Creatures*. Which was the reaſon of *Ariſtotles* writing his Hiſtory of *Animals*. The advantages we have from this kind of knowledge is not only for diſpute, but alſo for the explication of Authors as well Sacred as Prophane. It bringeth alſo much glory to God.

1. We ſhall find it very uſeful in ſermons. For from hence we may deduce many profitable inferences. It is fit to know leſt we commit an error; *Democritus* was laughed at by *Ariſtotle*, who asking him what was the reaſon that a dog alwayes lay upon the ſame ſtone, anſwered, becauſe he had ſome thing in him like a ſtone. We find *Virgil* bringing a *Hart* of *Africa* to prove what he ſaid, when there are none there; thus he bringeth in the wild aſſes of *Italy* when there are none there. It is no leſs uſeful alſo in the explication of Prophane Authors as well as Sacred. The Prieſt in the Law was very well skilled in the nature of all food, he being to inſtruct the people,

of the

of the lawfulneſs, and unlawfulnes of meats. *Dan.* 7. we read that Monarchies are compared to beaſts, as the *Chaldean* to a Lyon, the *Perſian* to a bear, the *Grecian* to a fox, the *Roman* to a beaſt with many heads and horns. *Dan.* 8. 3. we find [in *Tobit*] the *Perſian* Empire compared to a Ram, and the *Grecian* to a goat; we read many things in Scripture of the Lyons whelp. *Gen.* 49. 9. 10. 11. 12. 14. 17. 21. 27. So *Gen.* 3. 15. many places of Scripture cannot be interpreted without the knowledge of *Animals*. Thus for the Hiſtory of *Jonah*, it is neceſſary we ſhould be acquainted with the nature of the whale, in whoſe belly the Prophet was ſwallowed up. Thus *John.* 1. 29. we find Chriſt compared to a Lamb. *Mat.* 3. 16. The Holy Ghoſt appeared in the ſhape of a dove, and we are commanded to be wiſe as ſerpents, and innocent as Doves. *Mat.* 7. 15. Sathan and falſe teachers are compared to *Wolves*. *Mat.* 24. 28. where the carcaſs is, there will the *Eagles* be gathered. *Chap* 23. 1. how would I have gathered you as a hen gathereth her chickens! Thus *David*, *Pſal.* 55. 7. O that I had the wings of a Dove, then would I fly away. Thus we find him wiſhing himſelf a Coney and a Sparrow in ſeveral places. *Pſal.* 84. 4. we find the Church compared to a neſt in which the *Swallow* and *Sparrow* layeth her young. So *Pſal.* 103. 5. *David* wiſheth he might renew his ſtrength as the *Eagle*. Examples of which are frequent in prophane Authors. But finally, the knowledge of the creature doth tend very much to the glory of God. Thus we find

that the frost is called upon to praise God. Bless the Lord ye whales, and all things that move in the water praise the Lord, bless the Lord; ye fowls of the air, bless ye the Lord; man by the beholding of creatures is thereby induced to praise God, if he consider,

1. The different nature of *Creatures*, their beauty, magnitude, and agreement one with another.

2. The benefit of them, the least *Creature* being not useles to man.

3. The wonderful providence of God that is in the generation of *creatures*, in the places where they live: of which *Job* telleth us, *Chap.* 39. 40. 41.

4. The constant use that several *creatures* are of to mankind, which they might easily avoid if they knew their own strength: God hath also commanded them to serve man. *Gen.* 1. repeated also after the flood. *Chap* 9. 2. to have Dominion over the *Beasts* of the Earth.

5. The wonderful obedience of the *creature* to God. Thus *Herod. Lib.* 2. in *Sennacheribs* army, the Enemy being great, they despaired of victory, in one night the mice destroyed their shields and arrows, so that the next day they were forced to fly. Thus we see most of *Pharaohs* plagues were inflicted by *Brutes*: and no less wondetful is the History of *Balaam's* Ass, *Numb.* 22. and of the *Crow* which fed the *Prophet*, and of the beares which destroyed those that mocked the *Prophet*. 2. *King.* 2. 24. thus we see the benefit & usefulnes of this knowledge.

CHAP.

CHAP. II.

The Definition of an irrational Creature.

AN irrational or brute *creature* is a body perfectly mixed, indued with life and sense; for the *Genus*, here is body; for the *Form* of it, that is two-fold.

1. It is said to be perfectly mixed, to difference it from *Meteors* that are not.

2. It is indued with Life and sense, to difference it from *Vegetatives* which have not; so that an irrational *creature* consisteth of a body and soul.

Of the body of a Brute.

THE body of a *Brute* is the collection of its severall members and intrails, of fluids as blood, of solids as flesh and bone, similar and dissimilar parts; in this order all the other parts are to be explained; but we shall pass by these members which it hath in common with man, which are all explained in *Melanthon*, of the soul. There are many *creatures* which want blood, as *Spiders*, and *Pismires*, but instead of that they have

fat and a ſanguineous moyſture, analogous to blood, which nouriſheth the body, and is a vehicle to the ſenſitive ſoul. Thus *Fiſhes* have no bones properly ſo called, but rather thorns. Thus crabs have griſles, in *Inſects* there ſeemeth to be ſomething between fleſh and nerves, inſtead of bones. So *Birds* have ſmall *Meatus's* which are for eares, inſtead of teeth they have a bony bill. And for their noſe ſmall paſſages into the head. Thus the *Sea Calf* hath his fore-feet for hands, the *Elephant* his ſnowt, *Fiſhes* and *Serpents* have no members of generation, but ſmal paſſages, through which the ſeed runneth; and the *Pourcountrel*, a fiſh ſo called, hath no head, but a great paunch, other *creatures* have no tongue that appeareth outwardly; as, the *Piſmire*; ſome *creatures* by a hollow ſpongie ſting doe taſte and take in the meat they eat: *Fiſhes* have no lungs living alwayes in the water, do not breathe, and ſo want not a neck, by which reſpiration is made; but they have a larger gall than other *creatures* to keep them warm; ſee Gods wiſdom in creating thoſe *creatures* that ſerve man with a ſmall gall, leſt by heat of choler they ſhould be inraged againſt thoſe that uſe them; leſſer *creatures* have a larger gall, becauſe we need not fear their hurting of us; nature hath alſo armed every *creature*, ſome have hornes, ſome teeth, others have ſpurrs, others are ſwift, as the *Horſe*, others have large bodyes as *Camels*. The *Hedge-hog* hath prickles; there is a *creature* called *Benaſus*, which purſued, voydeth ſo much excre-

excrements, that it cannot be taken. Thus a fiſh called the *Cuttle*, doth mud the water ſo that one cannot ſee her. Thus the *Pourcountrel* by the pellucidnes of his body changeth himſelf into divers colours, inſects have but few members, but many feet. Their ears are moveable, that by their conſtant motion they might hear the better. Some *creatures* have teeth in one place, and ſome in another. Some in the roof of the mouth, ſome in the tongue, as *Fiſhes*.

Crabs have two rowes of teeth, the one in their mouth, the other in their yentricle, and becauſe they have but few bowels, from their belly to their vent they have a ſmall pipe which ſome improperly call their tail, for that is neceſſary for thoſe fiſh that ſwim, which a *Crab* doth not; thoſe *creatures* that have no teeth live in a moiſter Element; ſome *creatures* have two ventricles as birds, they that chew the Cud have four, they feeding upon crude food which requireth great digeſtion, eſpecially milch kine. God hath made leſſer *creatures* wiſer than greater, as appeareth by birds-neſts and *Spiders-webs*. The fleſh of wild *creatures* is more wholſome than the fleſh of tame, the ſuperfluous humors of the one being by motion diſperſed, the fleſh of the other being ſofter, but not ſo pure. The females of all *creatures* being the fierceſt God hath made them weakeſt; ſome birds have a broader tongue than others, as *Parots*, though every *creature* cannot ſpeak, yet have diſtinct voices to know one another by, as *Ariſtotle* ſaith, *Lib.* 7. *c.* 7.

of the parts of *Animals*. *Fishes* have not so broad a tongue, and so swallow their meat quicker, lest humours meeting should stop it, and hinder the taste; it is strange that males and females are alike for number, not more of the one than the other in men. Those *creatures* that bring forth living *creatures* have firmer bones and flesh, as *Lyons*, *Horses*, which birds have not, the dung of the one is stronger than the other. Hairy *creatures* have but short tayls. *Birds* that feed on flesh have crooked bills. The *Sow* hath a snowt which serveth instead of a bill, to root up small plants; many *Fishes* have no bladders, their excrementitious humors being received into their tayles and finns. *Brute* beasts want those members that are in a man, and what they have are not so placed as in a man.

Of the soul of a Brute.

NAtural Philosophers make 3. kinds of souls, from the three kinds of *Animals*. *Vegetative* in *Plants*, *Sensitive* in *Brutes*, *Rational* in *Man*; as for the soul of *Brutes*, it is not like ours, but, as the name for it signifieth, a wind or breath. There is a kind of a warm, spirituous breath in the blood of *Beasts* which is their soul, by which is performed all its actions and operations; hence, *Levit.* 17. 11, 14. it is thrice said, that the soul is in the blood; some members are more excellent than others, yet the soul is not in them, but in the

the blood which is a convenient vehicle for the vital heat. *Deut.* 12. 23. They were forbidden to eat the fleſh with the blood thereof, becauſe it was the life thereof. Hence we may learn to take heed of murther, the prohibition of which followeth immediately after the other command; that this is ſo, appeareth,

1. Becauſe the parts of ſome *creatures* will live after that they are cut off, and being put into the earth will draw moiſture from it.

2. Becauſe we ſee how the body is variouſly affected with the motion of the blood. Thus we ſee when we are moved to anger, how the blood doth boyl in the veins. So in fear the blood doth recede from the outward parts to the inward, which cauſeth a paleneſs in the face; thus joy ſendeth out the blood, and cauſeth a redneſs in the face; thus when we are aſhamed we bluſh, ſo that we betray our ſelves in a fault, according to the old ſaying,

Heu quàm difficile eſt crimen non prodere vultu.

The affections that happen in the blood are the ſame that happen in man. An Aſs is fooliſh, a Horſe hot in love, and in war, and a Wolf unruly, a Lyon bold, a Fox crafty, the Dog docile, and ſo other creatures I could inſtance in. The *Tartars* drink horſes blood to be valiant. Thoſe beaſts that are fat are ſooneſt old, the vehicle of their ſenſe being taken away, *viz.*, their blood, but a beaſt hath no rationall Soul, though it doth exert ſuch actions. *Gen.* 9. 5. God will have the blood of man revenged on brutes, the Ox that goreth

goreth a man ſhall be put to death. *Levit.* 20. 15, 16. The creature was to be burned that was found naturally joyned with a man; the reaſon of all which was, that men might be deterred from killing his fellow creature. It being an argument *a Minore ad Majus.* If God be ſo angry for beaſt killing a man, much more for one man killing another. Now concerning the faculties of the Soul of a brute.

1. The vegetative Faculty containeth under it,

1. Nutrition. Some Creatures feed only upon fleſh, as Lyons, Wolves, others promiſcuouſly, as Dogs. Some by prey, as Lyons and Wolves, ſome upon what they can get, as *Piſmires*, and *Earwigs*, ſome get prey in the night as *Wolves*, others day and night, as *Cats*. Many brutes are not made immediatly for the uſe of man, but for the uſe of other creatures, and ſo mediately for the uſe of man. The *Piſmire* eateth the fleſh and blood of a *Toad*, but leaveth the bones. Four-footed beaſts eat more of theſe, whereby their fleſh and milk is increaſed. *Serpents* endure hunger a great while, otherwiſe they would be injurious to man. *Swallows* devour *Waſps*, and *Titte-mice Gnats*. We have many *Crows*, partly to deſtroy all *Carrion*, and alſo to deſtroy thoſe wormes which are bred in the earth, which do follow in multitudes. *Pies* by ſlitting the Barks of trees, the Wormes fall out; thus *Spiders*, *Gnats*, *Serpents*, do clear the air. Creatures that feed upon Mountains are the wholſomeſt, becauſe the herbs

herbs are drieſt on Mountains: God hath ordered it ſo, that beaſts do not ſleep much, becauſe they ſhould feed in the night-time. Some chew the cud, as oxen. Some creatures are generated by copulation, others are generated out of excrements, others both wayes, as *Mice*.

1. By naturall conjunction are produced creatures of the ſame kind, as *Dogs*, *Harts*, &c. The *Serpent* layeth Eggs, others again generate neither by Seed nor Eggs.

2. Some creatures are generated out of rotten wood, as Wormes, lice; &c. many creatures are generated of the excrements of other creatures, others breed in the bowels of living creatures; *Bees* are generated out of *Calves* that are ſtarved, as is noted in that Hiſtory of *Sampſon*; there is a Worm bred in the boughs of Oak, of which we make a Scarlet colour. So *Gnats* are generated out of Horſe-dung.

3. Some Creatures are generated partly by copulation, and partly by accident, as *Mice*: *Mice* are generated in Ships, out of the putrid matter which lyeth at the bottom of the Pump. I queſtion whether all Creatures do not lay Eggs, and whether a *Hens* Egg may not be hatched in a mans boſom. We ſee ſmall Creatures are generated in mans Body by the heat of ſome parts. We find *Birds* to have been bred in Ships: but we leave theſe things to be judged of by the more learned. Thoſe creatures that are of moſt uſe to man do generate often, and many at a time, as *Doves* and *Hares*: but others generate but ſeldom, and not many, as *Vipers*, &c. as

Herodotus

Herodotus obſerveth. There are in Creatures diſtinct Sexes, and they remain ſo. A *Hare* is not now a *Male*, anon a *Female*; hence we imagine ſo many *Hermaphrodites* amongſt Creatures. Uſeful creatures are generated in a ſhort time, as *Sheep* in 5 moneths time, *Harts* in 8 Moneths time, *Oxen* 9 Moneths, *Sowes* in 3, *Dogs* and *Cats* in 60 dayes; but *Elephants* 2 years; *Lyons*, *Wolves*, and *Beares* 3 yeares; ſome Creatures live longer than others, an *Elephant* 300, a *Camel* 100, a *Horſe* 50, a *Dove* 40, a *Peacock*, 25, *Oxen*, *Dogs*, and *Hogs* 10, *Partridges* 17, *Sheep* 12, *Goats* 10, *Hares* and *Mice*, 6 yeares.

Concerning the *Senſitive Power* of *Brutes*. *Brutes* do excel man in ſeveral outward Senſes. The *Boare* for hearing, the *Ape* for taſte, the *Raven* for ſmelling, the *Spider* for Touch. God hath alſo given beaſts inward ſenſes, they can ſee objects, and diſtinguiſh between them by their Phancy, and they can remember them, but yet they have not right reaſon, what they do is in imitation, and have only ſhadows of Virtue; their building Neſts, ſeeking food, prognoſticating of weather, are effects of their inward ſenſes, which the minuteſt animals have, as appeareth in the artificial contexture of the *Spiders-Web*, and in the *Piſmires* ſtoring againſt Winter; but in ſome Creatures theſe ſenſes are more acute, in *Fiſhes* the Nerves are not ſo quick of Senſe, they perceive little pain from any wound that is given them. No Creature can be without touch. The *Mole* hath no Sight, but it hath feeling. The *Snail* diſcovereth his way by

his

his fleſhy Horns, and upon a dangerous obſtacle draweth in her Horns. As to the ſenſitive and loco-motive faculties that are in beaſts, they have them analogouſly as they are in man; the external Senſes receive external objects, and ſo are carryed to the braine, there cauſing joy or griefe. Some creatures fly, Some ſwim, Some have a progreſſive motion, as Serpents and Worms, firſt by a contraction, and then by an extention of the body.

CHAP. III.

The Diviſion of irrational Creatures.

SOme Creatures are ſanguineous, others are not. The former Kind are greater; ſome creatures have two, ſome four feet, which maketh them more able to work. Other Creatures are *aquatile*, and bigger than *Sanguine* Creatures. In all kind of living creatures there is one, which is as it were King over the reſt. Thoſe that have no blood are called *Exſanguineous*, ſuch are inſects, which though they have not ſo perfect a heart, yet have ſomething analogous to a heart.

3. Some Creatures are *viviparous*, and ſome *ovi-parous*.

4. Some Creatures are more in Number, as *Harts* and *Camels*; ſome go ſingly, as *Birds*, that have

have crooked talons, beasts that live upon prey, and *Spiders*, which feed upon *Flies*. Some creatures are domestique, as the *Cow* and *Dog*, and other creatures. It is the wonderful wisdome of God, that some shun the company of man, others love it; concerning which *Job* speaketh, Cap. 39. *Who hath set the wild Asse at liberty, or who hath loosed the bonds of the wild Asse; he derideth the multitude of the City, he heareth not the cry of the driver, he seeketh out the Mountaines for his pasture, and searcheth after every green thing. Will the Unicorn serve thee?* &c.

5. Some creatures have more parts, some have fewer. But all creatures have various parts, because the Soul resideth not but in an organick body. All creatures consist of those parts that are necessary for their nutrition, or augmentation, thus they have that which is analogous to bones and nerves; the head is the seat of the Senses, wings for motion.

6. Some Creatures have feet, and they either have 2. 4. 8. or 10 feet, as *Spiders*. Those Creatures that have wings, have either two wings, or four wings, as certain insects: *Fishes* have neither feet nor wings, because that they live in a thicker Medium than other Creatures do.

7. Other Creatures are made to labour, as *Horses*, and *Camels*; other creatures God hath made only for food, as Hogs. Other creatures God hath made for both, as *Oxen*. Some for safety, as *Dogs*.

7. Some creatures are dumb, as most *Fishes*. Other creatures have a voice, or rather make a Noise,

and

and eſpecially at the time of their copulation, as appeareth by *Frogs*, which in the time of their coitus do croak and keep a great Noiſe in the waters; this may be ſeen plainly in *Harts* and *Cats*, if you obſerve them in the Winter time, but eſpecially in Autumn. But this following table will comprehend in it all the Animals that have been mentioned before, or all that will be mentioned hereafter.

All Animals whatſoever, are either perfect or imperfect. Perfect creatures are either rationall or irrationall; irrationall are either thoſe that live in the Air, or thoſe that live in the Water, or thoſe that live on the earth; or els there are ſome creatures which we call *Amphibions*, which are thoſe creatures that live upon the earth partly, and partly in the waters. Imperfect creatures we call thoſe which are partly Plants, and partly Animals, as Sponge. So is Sea-beares-breech, which is bred out of the earth, and are like to Herbs, yet if any one cometh but nigh it they have a kind of fear, and are preſently contracted.

An Inſect is ſuch a creature whoſe head is contiguous, but not continuous to his body, as we may ſee in a *Fly*. So thoſe that live both in the air, and in the Water, as are *Frogs* and *Beavers*; the reſt are plain enough, from the very names of them.

Now although the preceding table doth ſufficiently enough ſhew the order of our diſcourſe, yet notwithſtanding we will begin this Hiſtory of Animals, and ſpeak of the biggeſt Animals firſt. The conſideration of which will make the other ſmaller

kinds

kinds of Creatures more plain and eaſie. And thus I have ſhewed the uſe of this knowledge, and that not only in Philoſophy, which is very great, but alſo in Divinity. For from the nature of ſeveral beaſts and birds, we may draw ſeveral profitable inferences and inſtructions, which may be uſeful to Divines, in the opening of ſeveral places of Scriptures, wherein ſeveral ſorts of creatures; not only Birds, but beaſts and Fiſhes, which cannot be explained, unleſs we know the nature of thoſe creatures that are there mentioned.

Now having finiſhed the general table of all Animals, and ſhewed the deſign and Scope of this Treatiſe, together with the uſefulneſs and benefit of it, we ſhall now proceed to ſpeak of Creatures more particularly. And, as I ſaid before, I ſhall begin the Book with the biggeſt Creatures firſt, ſo that the firſt Animal we ſhall ſpeak to, ſhall be the *Elephant*, which is the buſineſs of the following Chapter; wherein we ſhall ſet down, not only the nature, bigneſs, food, &c. of the Elephant, but alſo the ſeveral places of Scripture wherein it is mentioned; and laſt of all, deduce thoſe ſeveral Corrolaries, and inſtructions, that may be deduced from the nature of it.

CHAP.

CHAP. IV.

Of the Elephant.

THe *Elephant* is a vaſt creature, but very deformed; ſhe is alſo very prudent, ſtrong, gentle and docile; we ſhall treat of this Creature firſt of all, becauſe *Job* in his 40 th Chap: maketh this creature to be the beginning of the wayes of God, or the very firſt work of God: we may Judge of the greatneſs of this creature,

1. From his name; for *Behema* ſignifieth a Beaſt: the *Elephant* in the fore-cited place is called *Behemoth* in the plural number, which is as much as to ſay beaſts, becauſe he is inſtead of many beaſts.

2. From his tayl, of which the Scripture ſaith, in the fore-cited place, that it is like a Cedar, and yet it is of no uſe to him, but only to keep him from the Flyes.

3. From the quantity of his drink, for the Scripture ſaith that he drinketh up Rivers, *i. e.* he drinketh very much; for *Ariſt.* lib. 8. c. 9. of his Hiſtory of *Animals*, ſaith that an *Elephant* at one feeding will drink up 9 *Macedonian* meaſures; and in a dayes ſpace he will drink thirty eight.

4. From his teeth, for he hath two teeth which weigh 325. pound; and *Julius Scaliger* in

his 204. Exercit: doth relate that he ſaw an *Elephant's* tooth longer then a man; his teeth are called ivory, of which in *Africa* and *Æthiopia* are made poſts, pales, hedges, and ſtyes for *Hoggs*; as *Virgill* hath it in the 3. Book of his *Georg.*

In foribus pugnam Ex auro ſolidoque Elephante.

5. From his foot-ſteps, the diameter of which was ſeen to be 3. hands and a thumb.

6. From his noſe, for he hath a ſnowt which he maketh uſe of to take up his fodder, which he can extend 10. cubits in length: he loveth to be in wateriſh and fenny places; untill he is hindered from taking breath by ſome weeds, &c. that hang over his ſnowt; for by reaſon of the vaſtneſs of his body he cannot eaſily come out of the water; his height is judged to be 16. foot; that it doth delight in fenny places, *Job* ſeemeth to intimate in his 40. Chap. and 21. v. where he ſayth, he lyeth under the ſhady trees, in the Covert of the reeds and fenns: although ſome would underſtand this of the vaſtneſs of his body, which is ſo great that it cannot be covered by many trees; yet withall it ſhews that it doth delight to be in fenny places.

We may conſider the ſtrength of this Creature from theſe 6. particulars.

1. That *Ariſtotle* lib. 9th of the Hiſt. of *Animals*, affirmeth that it can overthrow a houſe.

2. That *Xteſius* himſelf ſaw an *Elephant* pluck up a palme-tree by the roots, and when he had done he ſpurn'd it away with his feet.

3. *Ælian*

3. *Elian*, lib. 18. ſayth that *Elephants* have tumbled down great walls; ſo that toward the *Eaſt* when the inhabitants go to warr they moſt commonly get the victory by *Elephants*.

4. *Job*, Chap. 40. v. 18. ſayth that his bones are like barrs of iron.

5. *Maccab.* 6. and 37. it is ſayd that upon every *Elephant* were ſtrong towers of wood wherein were 32. men beſides the governour.

6. That he never ſleepeth lying; for if he ſhould once lye down he could never get up again; but though this be ſo large and ſtrong a creature, yet it is ſo ordered by the wonderful goodneſs of God, that it is a moſt milde and gentle Creature, for otherwiſe neither man nor beaſt could live for him; he is not only milde and gentle, but of all Creatures he is the mildeſt; and this will appear,

1. From the Holy Scripture, *Job* 40. 10th, behold now *Behemoth* which eateth graſs like an *Oxe*, *i. e.* although it be ſo vaſt a Creature, yet it is ſo gentle that a man may rule it.

2. You may eaſily tame an *Elephant* after it is taken; as to the taking of *Elephants* there be divers wayes, whether they take them alive or dead. The *Æthiopians* when they have killed an *Elephant* they build a ſmal tent, and there they ſtay untill they have eaten it up. Thoſe who would take them alive mark the paths that they are ſeen moſt commonly to go in, and there they dig a pit ſo cunningly that the *Elephant* coming along her old path as ſhe uſed to do, being not aware

of it falleth into it. As ſoon as ſhe is in, ſhe is by 3. or 4. men beaten upon her tendereſt parts very ſmartly untill ſhe is almoſt mad; when they have ſo done, cometh another Huntſman who deploreth her condition, and threatneth the former Hunts-men, and giveth her ſome of the juice of barley, as alſo ſome meat, and this he often doth, coming to the pit and asking him whether he will come out or no, untill by degrees the *Elephant* begins to know him, and to yield to him in any thing; another way they have to take them alive, and that is thus; they make a very large pit of about a mile in compaſs, in the place where they moſt uſe to haunt; the paſſage into it is very narrow and ſtraight, which is preſently ſtopped up as ſoon as the *Elephant* is got in. In *Æthiopia* they diligently obſerve what trees they lean againſt when they ſleep (for they ſleep always leaning) then they go and cut that tree on the other ſide almoſt in two, and having ſo done they go away, but never leave any foot-ſteps behind them to be ſeen; at Evening the *Elephant* coming to lean againſt it with all his weight it breaketh in two and ſo ſhe falleth down; ſometimes whole troops of men go to hunt her, as *Strabo* ſaith; ſometimes the tame *Elephants* carry armed men on their backs; and ſo they take the wilde ones.

3. In a little time theſe creatures are made ſo gentle that they will take out of ones hand like a little Dog, and will as it were embrace one with his ſnout; ſo then he will ſuffer one to put ones head between his jawes, and will not ſhut his mouth until

untill you pull it out again.

4. He never layeth ſnares for any of his fellow creatures, but ſuffereth them to live quietly by him.

5. When whole flocks of little creatures meet the *Elephant* he will gently move out of the way, leſt they ſhould bruiſe themſelves againſt him.

6. *Philoſtratus* ſayth that he ſaw a boy of about 13. yeeres of age who ſate upon a great *Elephant*, and with a little ſtick guided it whither he wolud, to the admiration of the beholders.

7. He is not fed of fleſh, neither doth he live by prey, but is content with green herbs, as the Scripture ſaith, *he eateth graſs like the Ox.*

8. He is very much delighted with muſick and ſinging.

9. He very much dreadeth any ſnare that a man layeth for him, but moſt of all when ſhe hath young ones; many times if he ſee a man he will go aſide as if he fled from him, leſt ſeeing ſuch a huge creature he ſhould be frighted; but if he doth but give him a nod he will ſalute him; ſometimes he will go before, ſometimes behind him, and will if need be ſet him in the right way: But if once he knows that he intendeth to lay ſnares for him he deſtroyeth him; and when he hath ſo done he giveth the carcaſs to the next *Elephant* he meeteth that he may ſee his Enemy. Therefore they often meet together, and make a company, as *Pliny* ſayth, lib. 8. Chap. 4. of his *Natural* Hiſtory; the gentleneſs, memory, and ſubtilty of this Creature is

ſo great, that *Ariſtotle* ſayth, when he is firſt tamed he will learn to make all letters with his trunk, to dance, and to bend his knees; he will learn to do his reverence to the King, to caſt a ſtone at a mark, to handle arms; and ſo King *Porus* (whom *Alexander* overcame) had an *Elephant* whom if his guide did command to kneel down would preſently fall on his knees.

He very well knoweth his name, and by dayly uſe he will underſtand the language of his country; and what ſoever he is commanded to do he faithfully doth it, never deceiving his guide: if an *Elephant* be to go to Sea, he will not enter into the ſhip, unleſs the maſter of the ſhip will ſwear he ſhall return again.

Plinus Mutianus, who was three times Conſul at *Rome*, ſaw at *Puteolis*, that when an *Elephant* at ſea was forced to be thrown over board, leſt he ſhould be frighted with the vaſtneſs of the Ocean, and the diſtance that he was from land, they uſed to make him go backwards, and ſo tumble him into the ſea.

Plutarch alſo maketh mention of another *Elephant*, whoſe governour allowed him a whole meaſure of corn every day; but he who gave it him alwayes took away half of his allowance; the governour coming one day himſelf gave him a whole meaſure of corn; the *Elephant* with his trunk parted it in half, and ſo diſcovered the fraud of his feeder.

He tells us alſo of another, who was in love with a very beautiful woman of *Alexandria*, who going by

by her brought her ſome apples, and with his trunk fawned upon her.

Athaneus tells us of an *Elephant* who did no hurt at all to a little childe that lay between his leggs.

Many like Examples we have in ſeveral Hiſtories; in a certain *Iſland* in *India* called *Zilana* are found very large ones, and thoſe who will learn the languages of ſtrange countryes.

When *Pompey* was the 2d time Conſul at *Rome* he brought ſeverall *Elephants* into the publique Theater to fight with ſeveral Archers; but when the *Elephants* ſaw that they were hated by the people, they ſhewed themſelves to be very much troubled, which they ſignifyed to the people by ſeveral geſtures and lamentable cryes; at which the common people were ſo moved that they wept, and curſed *Pompey* for his cruelty. From what hath been ſayd it plainly appears that there are ſhadows of virtue in *Elephants*; but this will yet further appear by what followeth.

1. *Elephants* are very milde and gentle not only towards other Creatures that are but ſmall, but alſo towards men which are wandring in holes, in caves, and alſo towards criminal perſons, who uſe to be caſt before them to be torn in pieces by them; which they will ſcarcely do unleſs they be drunk with wine; ſo King *Bocchus* being enraged againſt 30. men, commanded them to be bound to 30. *Elephants*; but the *Elephants* would not be bound to them, not being willing to be Executors of the Kings cruelty.

2. They never gorge themſelves by eating too much; and if at any time they do eat more then they ſhould do, they puniſh themſelves afterwards by abſtaining from meat for ſome dayes, that they may be ready to fight, or for any flight if occaſion ſhould be; which is a great Example of Temperance and providence.

3. They never couple with any ſtrange *Elephants*, nor with their own very often, but only for generation-ſake, and that not in the ſight of other *Elephants*, but in private by themſelves.

Neither doth he return to his fellowes before he be very well waſhed; and while the female is big the male doth not leave her, but is alwayes with her ready to defend her; ſhe is ſaid to carry her young two years, and to bring forth in the water, becauſe ſhe is very much afraid of the dragon. Others report of the *Elephant*, that ſhe brings forth but once in her life, and then but one neither; which *Scaliger*, Exercitat. 204. Sect. 1 ſeems to deny, becauſe (ſayth he) there are ſeen many young ones to go by the ſide of one *Elephant*.

4. They never leave their young ones but are alwayes with them, to defend them, and will loſe their life as ſoon as their young: when they go in companyes, the oldeſt goeth fore-moſt; when they are to go over the water, they carry their young ones in their ſnowt, ſome carry them in their teeth; thoſe that are bigger follow them: for the great ones can go over where the young ones cannot; all which are as it were ſhadowes of love and gentleneſs.

5. They

5. They never paſs by a dead *Elephant* unleſs they can find a bough or a clod of Earth to cover them with, by which they ſhew a great deal of piety in burying them.

6. They carefully cure thoſe who are ſick or wounded, they provide them meat and cheriſh and help them in all their dangers, and if they ſee the Huntſman they run upon him, and fright him away. When *Hannibal* could not make the *Elephants* go over the River, he uſed this ſtratagem. He commanded that one of them ſhould be wounded in his ear and to be thrown into the River, and as ſoon as the wounded *Elephant* was in, all the reſt followed her.

The wounded *Elephant* when he is hunted ſeeks for *Aloes*, but before he uſeth it, he will lift up his head, and uſe certain other geſtures, which is (as their Governours ſay) an imploring Heaven, and as it were an imitation of Religion.

Others will ſalute the New-Moon, and at that time many of them will get together, and with delight and reverence, as they can, do behold it.

7. They have a deſire after praiſe, for it was obſerued that one of them, who was of a more dull capacity, was often corrected, and had but a bad eſteem amongſt them. When they are commanded to do homage, as it were to the Moon, and are not able to do it, they will ſtrive with themſelves untill they can do it. Hence we may learn good inſtructions, as to obedience, and to diligence in our ſtudies.

When they are overcome by any of their fellows,

lows, they are very much aſhamed of it, and cannot endure their preſence, nay, not ſo much as to hear them; hence we may learn honeſt æmulation: for it is commonly ſaid, that he who yields to any one, will be no body.

8. They cannot ſwim, yet they delight to be in Ships, whence *Eraſmus* borroweth this ſimilitude; as the *Elephants* who by reaſon of the greatneſs of their bodies cannot ſwim, yet they love to be in Ships, ſo many who are unlearned, yet love to be in the company of thoſe that are learned. Whence we may learn not to caſt away or deſpiſe the Arts, becauſe we are ignorant of them our ſelves; but we ſhould love and admire them in others, leſt the old ſaying be verified in us, viz. *That learning hath no enemy but the ignorant man.*

9. They are ſaid to want Gall, or at leaſt they have very little, as appears from *Maccab.* 6.34. to provoke them to fight they ſhewed them the juice of grapes, and Mulberryes, which in the beginning of a fight doth very much enrage and provoke them, in ſomuch that (as *Oſonius* relates) they did not only carry wooden Towers on their backs, full of men, but they alſo took ſwords in their Teeth, with which they did good execution. But this rage (as the ſame *Oſonius* relates) doth not laſt long, for they being impatient of any pain, if the Enemy do but wound her on the ſide, ſhe will be ſo enraged, that ſhe will ruſh through the Army, and by that means will ſo diſorder it, that it cannot be put in order again; Neither can any man make her tame again.

The

The long lives of the Elephants is very wonderfull; some say it liveth 200 yeares, others 300. when *Alexander the Great* had conquered one *Phorus*, King of *India*, he took a great *Elephant*, which had fought very valiantly for his King, and named him *Ajax*, and dedicated him to the Sun, and let him go with this inscription, *Alexander the Son of Jupiter hath dedicated Ajax to the Sun.* This Elephant was found with the same inscription 350 years after, but many of them do not live to that age, for they are often sick of very dangerous diseases.

11. We shall next speak of the Antipathy that is in this Creature; and though they are many, yet we shall speak of some of the most observable.

1 They cannot endure the grunting of Hoggs, an example of which we have in the Wars of the *Magarens*; for when *Antipater* brought a great many *Elephants* loaded with armed men, against whom the Enemy brought a great Company of Hoggs in the middle of them, after the Hoggs had been pretty well beaten, they began to fall a grunting; the Elephants, as soon as they heard them, ran all away. We may hence see the reason, why wise men are moved with calumny and reproaches.

2 There is a great Antipathy between *Elephants* and *Dragons*, although *Elephants* do exceed them not only in the greatness of their body, but also in strength, yet oftentimes the *Dragon* doth overcome and ensnare him, sometimes by lurking in pathes in which he useth to go, sometimes by getting on the top of that against which he leaneth at night; and because *Elephants* alwayes go through

woods

woods in Companies, the *Dragon* sets on the last; the first thing a *Dragon* doth, when he takes an *Elephant*, is to entangle his feet in a knot; after that the first part he wounds is his Ear, which he wounds untill the bloud spout out, for the *Dragon* being a very hot Creature drinks the bloud of Elephants, which he knows is cold, and that is the reason the Dragon drinks so much of it in the Summer time. After they have killed the Elephant by sucking his bloud, they never touch the body; the Dragon will drink himself drunk with his bloud, and they will drink untill they burst themselves, so that the Conqueror and Conquered dye both together; hence *Erasmus* doth inferr the uncertain chances of Warr, for oftentimes both partyes perish; and we may also compare it (saith he) to *Christ* and *Satan* combating together, and also to the Tyranny of wicked men to Christians; for as Dragons do thirst for the bloud of Elephants most in the Summer-time, which they get by fraud and craft, so Tyrants do chiefly desire the bloud of good men, when Acted by their passion; and as Dragons oftentimes do perish together with the Elephants, so Tyrants themselves oft-times undergo grievous punishments; there are many famous examples to this purpose to be brought out of *Eusebius*, concerning *Domitian*, *Maximianus*, *Maxentius*, and *Maximinus*, whose cruelty was so great, that in one Moneth were slain 7000 by their command, but they all underwent great and Tragicall punishments; *Domitian* killed himself, *Maximianus* was murthered, *Maxentius* was overcome in warr,

and

and he together with his ſouldiers were driven into a River, and were drowned; and *Maximinus* was eaten up of Worms.

The Story of *Julian* is known to all almoſt, who walking alone by himſelf in a ſolitary place, was on a ſudden wounded with a Weapon which he had about him; he taking ſome of the bloud in his hand, and holding it up toward Heaven, ſayd, *Thou haſt overcome me, O thou Galilean*; ſo that it was truly ſaid of the Poet.

Ad generum Cæſaris ſine cade & ſanguine Paali
Deſcendunt Reges & ſicca morte Tyranni.

3. There is a wonderful Antipathy betwixt an *Elephant* and a *Ram*, which when he ſeeth he is much terrified, and he is even mad, yet at the ſight of a *Goat* he groweth tame. So the *Romans* uſed to make the *Elephants* of the King of *Epirus* to run away by bringing *Rams* to them; this may teach us allegorically, that learning like the *Goat* doth tame the fierceneſs of barbarous people; whence it was well ſaid, that he who hath well learned the Arts, it doth better his manners. Thus the wind did obey Chriſt's command, as we may read in the Evangelical ſtory; ſo the *Jews*, when our Saviour ſaid theſe words, *I am he*, fell back; ſo the *Heathens* left all their Oracles, Idols, and Divinations, when once the Goſpel of Chriſt was made known to them. Thus ſinners when once they received the impreſſions of the Holy Spirit they grew more milde and civil.

4. The *Elephant* is ſaid extremely to hate a *Mouſe*, inſomuch that if the *Mouſe* touch any thing

thing that is in his Manger, he will not eat any of it, ſo that a ſmall Enemy may torment an Heroick mind.

5. So if a *Swallow* be thrown into the water where an *Elephant* drinks, he will turn from it.

6. Oftentimes the *Elephant* and *Chamelion* are fed together on a green bough; the *Elephant* often eateth wild-Olives, for he cannot live without them.

7. The *Elephant* doth not love the ſight of fire, neither can it endure the ſight of *Grapes* or *Mulberries*, and the reaſon of it is, becauſe a red colour moveth the ſpirits, which are conveyed through the blood; for if the blood be once moved, the whole body is diſturbed, hence thoſe that have red garments can never catch them. The *Indian Elephant* is nine Cubits high, and five broad; ſometimes ſhe will tear an Arm of a Tree off, which twenty five men pulling with a rope cannot bend it to the ground; when other food fails, he liveth on roots which he diggeth out of the graſs.

CHAP. V.

Of the Camel.

A *Camel* is a very large *Creature*, of a tall ſtature, and hath a hard skin, a ſmall head, of a brown colour, very chaſte, and an Enemy to *Horſes*. 1. The

1. The Scripture too ſeems to intimate to us, how great it is, *Matth.* 23. 24. ſpeaking of thoſe who more regarded the commandements of men than of God, ſaith they ſtrain at a *Gnat*, and *ſwallow* a *Camel*, ſignifying thoſe who ſtrain their drink, leſt they ſhould drink a *Flye*, and in the mean while ſwallow a *Camel*.

2. It hath a very thick skin, *i. e.* as *Ariſtotle* ſaith in his ſecond book of the Hiſtory of *Animals*, *Chap.* 2. of all four-footed beaſts he hath only that which we call a Bunch; in *Eſai.* 30. 6. He is ſaid to ſit upon the bunch of *Camels*. There are found ſeveral of them in *Arabia* and *Aſia*; thoſe in *Arabia* have two bunches, thoſe are called *Dromedaries*.

3. Theſe Creatures are made fit to carry burthens in War; and that they may go the faſter, they ſometimes are gelded, for one *Camel* that is ſtrong will carry a thouſand pound weight; they commonly will carry ſeven hundred.

4. In old age, or in any diſeaſe his ſtrength doth very much decay, but then he will carry a hundred pound. Hence the proverb, that an old *Camel* will carry the burthens of many *Aſſes*, *i. e.* That a Vertuous man in old age or ſickneſs doth excel many a young man who is in health. When he is to be loaded he will kneel down if you do but touch him on his knees with your hand; when they kneel they bend their foremoſt hams; they will not take more than their ordinary burthen, or more than their ſtrength will bear.

5. *Camels* are a moſt ſwift Creature, by reaſon of

of the largeneſs of their ſteps; thoſe *Camels* which are ſmall, and cannot carry any burthen, yet they will go twenty five *German* miles in a day.

6. They will not go beyond their uſual Stages, and if once tyred in a Journey, he will not ſtir (though you lay on never ſo many ſtripes) unleſs he hear ſome muſick.

7. They are of a very hot temper, and therefore of a very lean and ſpare body. And by reaſon they are hot they have a very good concoction, which is the reaſon why their Milk is ſo wholeſom for man.

8. They cannot endure Cold.

9. They never over-burthen themſelves with meat, but are content with a little.

10. They never drink in clear water, but firſt they make it muddy with their feet, as do alſo the *Elephants*, &c.

11. They can endure thirſt for four dayes together, but if forced to it, for fifteen dayes. There are *Camels* found in *Lybia* which feed upon graſs, and if it be wet with dew, they never drink.

12. *Camels* have many ventricles, and not without cauſe, for they loving thorny meat, and that which is very hard of digeſtion, it would never be ſo well unleſs they had more ventricles than one, yet they have teeth but on one ſide, becauſe they have ſo many ventricles, which will digeſt their meat without ſo much chewing.

13. They do not couple openly, but in ſome private place, and in that place where they couple, there

there the *Male* and *Female* alwayes meet afterwards. In the time of their Coupling they are very fierce, inſomuch that they will endure no one to come nigh them, unleſs it be the Keeper himſelf and that very ſcarcely neither.

14. They are altogether free from inceſtuous Copulation; the young one never goeth along with his Dam; although you would force him to it. *Ariſtotle* giveth us an example of this, of a certain *Camel* that was by his Keeper brought to his Dam to cover her, who lay hid being covered with ſtraw, the *Camel* leaps on her; ſome of her covering falling off, he knew her, at which he being enraged, he leapt upon his Keeper, and tore him in pieces.

15. They have no Horns, nor teeth in both jaws.

16. Their feet are fleſhy like *Geeſe*, therefore it is that oftentimes they make ſmall puddles to waſh their feet in.

17. They are ſometimes troubled with a kind of Madneſs, and ſometimes they have the Gowt, which oftentimes kills them.

18. They are ſaid to have no gall, which muſt be thus underſtood; not as if they had no choler at all, but they have a cholerick humour which runs through their veins, which is the reaſon that they are ſo patient, which would not be were their choler in one place.

19. It is very rare to ſee a *Camel* leap, and as difficult to bring them to it; whence the Proverb, *A man is as fit for ſuch a buſineſs, as a* Camel *is to leap.*

leap. *Julius Cæsar Scaliger* tells us how to make a *Camel* leap; thus, let a young one be shut up in a hot house, which is more than ordinarily heated, and at the doors let some little bells be rung, the *Camel* being very much enraged with the heat, will begin a little to lift up his feet, and afterward more and more, so that when she cometh out again, whensoever she hears bells she will leap.

20. They say that there is a mutual love between *Camels*, for when they are in Company, or in a Stable together, if one of them chance to be sick, the rest of the *Camels* will leave their meat, and by several gestures will declare a sympathy with him.

21. *Camels* are exceedingly hated by *Horses*, a notable instance of which *Herodotus* hath in his first Book of the War between *Cyrus* and *Crœsus*. *Crœsus* bringing an excellent Troop of Horse into the field, *Cyrus* used this stratagem, he brings a company of *Camels*, and sets them in sight of the *Horses*, who being not able to endure their sight or smell, immediately fled away.

22. In the *East* they are fed among other Cattle, and *Historians* tell us that several *Camels* have been roasted whole, being stuff'd within with other small Creatures, as in our dayes *Oxen* are roasted whole on some grand festivals.

Thus having explained the several properties of *Camels*, it now remains that we shew the several *Allegories*. 2. Why a *Camel* is said to be unclean, the *Jews* being forbid to eat it, *Levit.* 11. 3. How it is that *John Baptist* was said to have his garments of *Camels* hair. 1. For

1. For the ſeveral *Allegories.*

1. A *Camel* is a deformed Creature, and Nature hath ſo formed her, as if ſhe were Created on purpoſe to carry burthens. So the Miniſters of the Goſpel are deſpiſed and ſlighted; for Chriſt hath not choſen the wiſe and ſtrong, but the weak, who are compelled oftentimes to carry great burthens of affliction.

2. As there is a natural enmity between a *Horſe* and a *Camel* (yet ſo that the *Horſes* ſhun the *Camels*) ſo it is very rare to ſee the great men of this World to agree one with another, who carry themſelves ſo high in their deportment, the Miniſters carrying themſelves humbly to them, yet at laſt thoſe great ones are forced to yield to them.

3. As *Camels* Milk is the beſt and ſweeteſt, ſo the Doctrine of the Goſpel concerning peace with God, and remiſſion of ſins, is moſt ſweet and pleaſant, bringing comfort to the diſconſolate, and relief in the greateſt miſery.

4. As there is a mutual love between *Camels*, eſpecially towards the ſick, ſo there ought to be a great care taken by Miniſters to keep and preſerve peace and unity amongſt men.

5. As *Camels* are chaſte and continent, ſo ought all men, but more eſpecially the Miniſters of the Goſpel.

6. As *Camels* are content with a little meat, and can long endure thirſt, ſo Miniſters ought to be very moderate in the uſe of theſe outward things, not guilty of Covetouſneſs, not Uſurers,

not guilty of filthy lucre, for they ſhould know that in this life they muſt have the water of tears, and the bread of affliction.

7. As *Camels* fall on their knees when they take their burthens, ſo the Miniſters ought patiently to take their burthens, and undergo the difficulties that may attend their Office.

8. As *Camels* will not go beyond their Stage, nor will they take more than they can, ſo Miniſters ſhould do the like, not to covet anothers place and neglect their own. Whence, in the Fable, the *Camel* deſiring Horns from *Jupiter*, he took from him his Ears. *i. e.* She deſired more, when ſhe did not make uſe of what ſhe had.

9. As *Camels* have many ventricles for the better concoction of what they eat, ſo Miniſters ought to meditate again and again, and diligently to correct thoſe things which they intend to preach, and not to ſpeak what comes next.

10. As *Camels* have not all their gall in one place, but it runs through their veins, ſo Miniſters ought not eaſily to be provoked to anger.

2. We come now to ſpeak of that place, *Levit.* 11. 4. in which the *Jews* were forbid to eat the *Camel*, becauſe it cheweth the Cud, but did not divide the hoof, therefore it was unclean. The reaſon of which is this, the fleſh of a *Camel* is not unclean or noxious of it ſelf, nor is it ſaid it ſhall be unclean to all, but only to the *Jews*. So again, if they touched any thing that was unclean, they were to remain unclean uptill the Evening, but

not

not for ever, therefore we ſee that all things are good with reſpect to the time and place; ſo that by theſe prohibited meats God would ſignifie unto us, that chewing the Cud is an Emblem of purity, and dividing the Hoof an Emblem of modeſty, for thoſe Creatures which chew the Cud are fed with purer meat than thoſe which do not; and thoſe Creatures which part the Hoof are not ſo fierce as thoſe which do not. That which the *Jews* were to learn from thoſe Creatures which chew'd the Cud, and divided the Hoof, was this, that they ought diligently to meditate and conſider of thoſe divine truths which at any time they heard, and from the gentleneſs of thoſe Creatures to learn mildneſs and courteouſneſs towards all: *Luther* in the beginning of his book of directions for reading of the Fathers, uſeth this metaphor; that thoſe Fathers only are to be choſe which ſavour of the ſpirit. So *Lactantius* followeth the metaphor well, in his fourth Book, *Chap.* 18. Concerning the prohibition of eating *Hogs* fleſh.

So God had reſpect to this in all their ſacrifices, as *Galatinus* in his hiſtory of the *Jews*, *lib.* 11. *Chap.* 9. ſaith, that thoſe Creatures which were ſacrificed did figuratively ſignifie unto them ſeveral Vices, and the mortification of thoſe Vices, and partly Vertues; ſo the firſtlings of the *Sheep* which *Abel* offered up to God, and the Paſchal Lamb ſignified the ſuffering of the *Meſſias*. So *Kids* and *Goats* ſignified unto them the mortification of the ſins of the fleſh by repentance, as alſo the impurity and the filthineſs of every ſinner.

By the *Bull* was signified pride, by the *Calf* wantonness, by the *Goat* and *Sparrow* unconstancy. Contrarily, by the *Sheep* was signified gentleness, by the *Lamb* innocency, by the *Ox* fury, by the *Turtle-Dove* Chastity, by *Pigeons* which flye in Companies, and have no Gall, is signified Charity; thus *Galatinus*.

3. Concerning the Garment of *John the Baptist*, which St. *Matth.* saith was made of *Camels* hair, whence ariseth two enquiries. 1. as to the Matter, and 2. as to the Form of it.

1. As to the Matter of it, we must know that the word which we translate a *Camel*, signifies in *Greek*, a Cable-Rope, therefore

1. Some think that his Garment was made of *Camels* hair, as our hair Cloath is made of *Goats* hair; which Garment was formerly a sign of Repentance, and did suit with him who was a preacher of Repentance. *Philip* was of the opinion that *John Baptists* Garments were made partly of *Camels* hair, and partly of *Flax*; as amongst us, we have some stuffs which are half silk, which the *Jews* were not to wear, as appears, *Deut.* 22. 11. So that in this respect also that kind of Garment did very well suit with him who was to preach the abolishing of the Law, and the Conversion of *Jews* and *Gentiles* to one Lord, and also to signifie that the Priest-hood of the New Testament did not consist in Garments.

Some think that it was woven with thick flax, like to our Cotton, therefore the Monks of the Order of St. *John* imitate him to this day, by such

ſuch a Garment; but I am apt to believe that it was made only of *Camels* hair.

2. Concerning the faſhion of it, ſome do enquire what the reaſon is that *Elias* (whom *John* mentioneth) is ſaid to be a hairy man, and girt with a girdle of leather about his loyns, 2 *King.* 1. 8. which was the better to defend him from the extremity of the weather, he being a man that was often in the open Air, and in the Wilderneſs; and therefore *John the Baptiſt* would have his Garment like the Garment of *Elias*; and therefore Limners now adayes do not well in repreſenting *John* wrapt in a *Camels* skin, which makes him look more like a Satyr than a Man. So *Heb.* 11. 37. we read that the Chriſtians wandred up and down in *Sheep*-skins, and *Goat*-skins, the benefit of which was only to keep them from cold, as we ſee in the example of *Elias*.

CHAP. VI.

Of the Lyon.

THe *Lyon* is a fierce and intractable Creature, but yet famous, becauſe it hath the ſhadows of many Vertues, which we may learn partly from the properryes of his body, and of his ſoul. Thoſe which belong to his body are theſe.

1. His bones are ſo firm and ſolid that they are ſcarcely perceived to have any cavity in them, and

yet they are but very ſmall; and therefore it is that his Neck is ſo ſtiff and hard, that many have thought that it had no joynts, but was one continued bone.

2. The ſtrength of a *Lyon* is ſo great, that he can at once break all the bones of a mans body; therefore it is that we find in holy writ, *What is ſtronger than a Lyon? Judg.* 14. 18. And ſo *Solomon* ſaith, that a *Lyon* is the ſtrongeſt of Creatures, *Pro.* 30. 30. Hence comes the proverb, as good vex a *Lyon.* Thus *Gen.* 49. *v.* 9. 'tis ſaid, *Judah is a Lyons Whelp, he ſtooped down he couched as a Lyon, and as an old Lyon*; by which is ſignified to us the great ſtrength of the Jews, who although they have oftentimes been worſted, yet there have been ſome branches left of them even untill Chriſts time. So *Numb.* 24. 9. he concludes; *he lay down as a Lyon, and as a great Lyon, who ſhall ſtir him up?*

3. As the *Lyon* is the King, ſo it is the hotteſt of all Creatures, and therefore he ſoon digeſteth his prey; he is alſo a greedy and devouring Creature, and oftentimes eats his prey without chewing, which he vomiting up eats it again.

4. By reaſon of his great heat he breeds much choler, and therefore in the Summer time he is continually troubled with a quartane feaver.

5. Sometimes having eaten too much, he is forced to abſtain from meat for two or three dayes, and afterwards for ſome time to eat but once every other day; which afterwards makes him follow the prey with more greedineſs.

6. His

6. His dung is very dry and hard, ſo that he eaſeth nature with a great deal of difficulty. He makes his water as a Dog doth, with one leg lift up, which comes from him with a great deal of difficulty.

7. He hath ſhort eye-lids, but yet very great eyes; and that is the reaſon that he is ſo troubled with the Gnats which flye in his eyes, that he is forced ſometimes to plunge himſelf in the water when he ſleeps.

8. When he ſleeps, he ſleeps with his eyes open, which is but very little; he is often ſeen to move his tayl when he is aſleep, that men may ſee that they are not faſt aſleep.

9. Some Lyons have Manes, and thoſe are the fierceſt; and therefore thoſe in *America* are very fearful and timerous, ſo that they cannot endure the ſight of man.

2. We come now to ſpeak of the properties which are in the ſoul of a *Lyon*.

1. A *Lyon* is a generous, proud, cruel, haſty Creature; and as Horſes ſhew their anger by hair, ſo do Lyons by their tayl, which they ſtrike againſt the ground when at any time they are angred; but when their paſſion is a little over, they ſtrike their own backs with it.

2. They hurt no man, and are ſeldom angry, except they are forced to it by great hunger, or have been hurt firſt; they ſeldom purſue or hurt man or child, unleſs it be in their old age, when they are not able to encounter with wilde beaſts for a prey; and therefore it is that when they are old,

old, they are ſeen to wander up and down in Cities for a prey; *Julius Camillus*, a *French* man, tells us this ſtory of himſelf; a certain *Lyon* did purſue him, but coming to him did him no miſchief at all; the reaſon whereof he makes to be this; becauſe the *Lyon* is one of the twelve ſigns of the Zodiack; which I do not at all approve of.

3. The *Lyon* never makes a prey of thoſe who lye flat on their faces, and ſeem as if they were dead. I have read of one who putting his hand in a *Lyons* mouth, got hold of his tongue and killed him; it is ſtrange, that although he can break Iron, yet he never meddles with wood, it being the weaker of the two; and therefore it is, that they are alwayes kept up in wooden Dens.

4. They are oftentimes ſeen to hide themſelves in the fields, leſt Paſſengers ſhould be frighted at them.

5. When they are hunted, they do not make much haſte from the Hunſmen; and although they purſue him over hedge and ditch, yet he will not flye, but goes on ſlowly before, and oftentimes ſtands ſtill in the ſight of the Hunters, as it were preparing himſelf to encounter with them; and when he comes to a great hedge, he then runs ſwiftly away, that he may get ſight of the Hunters again, that ſo they might not think he hid himſelf for fear; ſo that the *Lyon* is without any malicious craft or guile. Neither are they ever ſeen to look aſquint on any one; and as they will not flye from the hunter, ſo they will not willingly run themſelves into a ſnare; and therefore it is, that

that when they go, they cover their foot-ſteps with their tayl, leſt huntſmen ſhould follow them by their foot-ſteps. 7. When at any time they are put to flight, they do ſtrive all they can to vomit; and do provoke themſelves to vomit by putting their claw into their throat, that thereby emptying themſelves they may be the lighter to run. This they do alſo, if they find at any time, that they have overcharged their ſtomacks. 8. The *Lyoneſs*, when ſhe hath young ones, will fight ſo fiercely to defend them, that ſhe will loſe her life before they ſhall be taken from her. *Ælian* relateth a ſtory of a *Bear* in a Mountain of *Thracia*, who going into a *Lyons* Den, the Dam being gone out to look for a prey, found ſeveral young ones in the Den, no one being there, he deſtroyeth them all; the *Lyon* and *Lyoneſs* return'd and took him in the very act; he for fear climbeth up into a high Tree, thinking there he was ſafe; the *Lyon* he runneth out into the wood (the *Lyoneſs* in the mean time ſtanding at the Tree where the *Bear* was) and wandring up and down, found a man with a Hatchet in his armes, whom he forced to go along with him, taking hold of his cloaths, and led him to the Tree where the *Bear* was, and there he made ſome ſigns to him, that he ſhould cut it down; which when he had done, the *Lyon* ſoon deſtroyed the *Bear*; which being done, he carried the man into his way again. 9. In a great multitude the *Lyon* diligently obſerveth who it is that woundeth him, and taketh him alone from all the reſt of the company, and teareth him in pieces: thoſe

hose who have weapons and do not hurt him, he will do them no hurt, but only affright and terrify them.

1. Although, by what hath been said, we may gather the gratitude of the *Lyon*; yet it will further appear by the example of a *Lyon* at *Rome*, who would not touch *Androdus's* servant, because that not long before he had pulled a thorn out of his foot; neither do they alwayes exercise their power on every object.

2. There are six wayes whereby to make these Creatures milde and gentle.

1. The first way is to hood-wink them; *Plin* recites many examples to this purpose, which happened at *Rome*.

2. To give them meat, so as to fill their bellies; for *Arist.* (*lib.* 9. of the History of Animals, cha. 44) saith that when they are full and satisfied, they are very tame, tractable, and gentle.

3. When they are kept in a House; whence *Antonius* did make them so tame and gentle by this meaus, that his Chariot sometimes was drawn by *Lyons*; and *Hanno* also, the *Carthaginian*, did by this means so tame them, that they did carry burthens like *Asses*; and which is more, *Antonius Caracalla* had some *Lyons* which he brought up in the house, which were so gentle that they would lick his mouth, and at dinner time used to sit on a bench by him, and to lye in the bed with him like little dogs.

4. When they are kindly used, or have received any benefit, as appears from the fore-cited story of *Androdus*,

Androdus; alſo their Keeper may lead, nay, ſtrike them, and they will do them no harm.

5. If any one lyeth flat on his face, and doth feign as if he were dead.

6. If their mouths are miraculouſly ſhut, as in the caſe of *Daniel*, Chap. 9.

11. They will never injure a *Camel*, if they can have any other prey; hence *Herodotus* recites that *Xerxes* did look on it as a prodigy, and as a token of bad ſucceſs in his war, when a *Lyon* in his Army tore a *Camel* in pieces.

12. They alwayes hide themſelves in ſome Cave, or high Mountain, in which they moſt delight to be, and there they will ſit in ſuch a poſture as may the better fit them with greater violence to ſet on the next prey. Hence *David*, *Pſal.* 10. v. 8, 9. doth recite all the ſeveral poſtures of *Lyons*, and doth apply them to his Enemies. But if the prey be ſo far from him, that he thinks he will eſcape, he will roar and make ſuch a noiſe, that he will even amaze the wild beaſts, ſo that they are not able to ſtir any further, and ſo become a prey; hence it is that the Scripture, when at any time it ſpeaketh of an Enemy, to ſhew the terribleneſs of him, ſetteth it out by the roaring of a *Lyon*. 14. When he cometh to a wild beaſt, he encompaſſeth him with his tayl, ſo that he cannot get out: after once he hath taken his prey, he teareth it to pieces with his teeth and claws; and after that he hath broken all the bones, and torn the fleſh in pieces, he then firſt licketh up the blood, before he eateth any of the fleſh. 16. If

he

he espyeth an enemy approaching, he immediately leaveth his prey, and pursueth his Enemy; and if he seeth that he flyeth from him, he pursueth no further; but if he will not run away from him, and if he standeth to him, he presently destroyeth him, and then returneth to his prey again. 17. He alwayes leaveth some of his prey for other beasts. 18. Whatever Creature the *Lyon* woundeth, the blood of it turneth black, yet the fat of a *Lyon* is good against a bite of any other Creature. There is a kind of secret *Antipathy* in other Creatures against the fat of a *Lyon*. 19. He can contract his nails and hide them as it were in his flesh, which he doth many times, lest they should grow dull in cold weather. 20. The *Lyon* never feedeth with the *Lyoness*, nor with any other Creature, but alwayes feedeth in solitary places, and deserts. 21. As the *Lyoness* is very fierce, so she is also very leacherous; she will mingle her self with other *Lyons*; also with the *Libard* and *Civet*. 22. In those places where there are many *Lyons*, if any of them are taken, the rest presently run away. 23. They cannot be taken but in pit-falls, wherein a *Lamb* or two must be put, and then they easily run in for them. There are several things which the *Lyon* hateth, and cannot endure: 1. A *Lyon* cannot endure the noise of wheels. 2. He cannot endure a *Cocks-comb*, he is very much affrighted at the sight of it. 3. A *Lyon* is very much afraid of fire. 4. He is as great an enemy to the crowing of a Cock. 5. They are easily affrighted with the sight of any that looketh like a

Ghost,

Ghoſt, or any wayes terrible to look upon; but above all creatures they hate an *Ape* moſt, which is a crafty cunning Creature, which a *Lyon* hath very little of; yet when a *Lyon* is ſick, nothing will cure him ſo ſoon as the blood of an *Ape*. 7. A *Lyon* cannot endure to ſee a *Wolf*. *Philip Camerarius* telleth us that a *Lyon* hath no ſuch hatred againſt a *Cock*, for they have been oftentimes ſeen to have taken both *Cocks* and *Hens*, and tear them in pieces; we have ſeveral names in Scripture, by which *Lyons* are called, which are eſpecially four. 1. They are called *Whelps*, that is, thoſe young *Lyons* that are not yet able to ſeek their prey: but although a *Lyon* is ſo fierce, notwithſtanding the divine providence hath put ſuch an affection into theſe Creatures towards their young, that they will bring them food into the Den, until they are able to go out to take their prey. 2. They are called *Kephir* in the *Hebrew*, which ſignifieth thoſe *Lyons* that are not yet come to full age, but are of middle age, at which time they are moſt ravenous and greedy of their prey. The *Pſalmiſt* compareth the covetous to *Lyons* whelps, being violent and greedy Creatures. 3. They are called *Ari*, which is when they are at the ſtrongeſt that they will be; it cometh from an *Hebrew* word, *Arah*, which ſignifieth to ſnatch, and devour, becauſe at that age they are apteſt to tear and devour: we find that Tyrannical Rulers are ſet out in Scripture by *Lyons*. Theſe *Lyons* when they grow old are called *Levi*, becauſe then they are not able to go out to ſeek their prey, but hide themſelves in Dens,

and

and behind buſhes, and lye as if they were aſleep, and move no part of their body; ſo when any beaſt paſſeth by, he ſetteth upon him on a ſudden, and teareth him in pieces; juſt as *Cats* cateh Birds and Mice; but if they are ſo old, that they cannot get their prey, they ſometimes do fall upon men and deſtroy them. But it is ordained ſo by divine providence, that their young ones bring them meat when they are not able to go for it themſelves. A *Lyon* liveth to a great age, for ſeveral of their teeth have been very much eaten in, which ſheweth that they were very old.

3. Although the *Lyon* is of a noble and generous ſpirit, yet ſometimes alſo he is very fierce and cruel; from whence we may learn ſeveral good inſtructions; and firſt we will conſider what the Scripture ſpeaks, as when the *Jews*, *Chriſt*, the *Apoſtles*, and all wiſe men are called *Lyons*: hence *Gen.* 49. 9. Kings are called *Lyons*, whom no one dare raiſe; and as the bones of a *Lyon* are firm and ſtrong, ſo the *Jewiſh* ſtate was ſo firmly eſtabliſhed that although it had many enemies, yet they could never overthrow it. Moreover though the *Lyon* is a ſtrong Creature, yet is he not proud of his ſtrength, neither hath he any craft or guile, but doth all his actions openly; ſo in the *Jewiſh* ſtate right and Juſtice ought to prevail before fraud and injuſtice; and as the *Lyon* is a great Enemy to the *Wolf*; ſo all Common-wealths ought to be armed with ſtrength and power againſt all ſedition and hereſie; ſo *David*, *Pſal.* 101. 7. *He that worketh deceit ſhall not dwell within my houſe, and he that*

that telleth lies ſhall not tarry in my ſight. And though a *Lyon* be ſometimes very fierce, yet he is then ſo noble and generous, that he will ſpare thoſe who crouch to him; ſo it is policy in Princes to be ready to forgive, according to that of *Virgil*,

Parcere ſubjectis, & debellare ſuperbos,

to ſpare the humble, and to bring down the proud; and as *Lyons* ſleep but very little, ſo all Rulers ought to be vigilant and watchful, as *Homer* ſeems to intimate to us.

ὁ χρὴ παννύχιον εὕδειν Κεχρήμενον ἀνδρὶ, *i. e.*

It is not fit for a Governour to ſleep much; and therefore it is that the Ancients have given a *Lyon* in the Arms of Princes, to ſhew that they ought to be pitiful and merciful towards their ſubjects; yet alſo juſt and impartial to all malefactors and offenders; therefore *Solomon* compareth the wrath of a King to the roaring of a *Lyon*, *Pro.* 20. 2. *The wrath of a King is as the roaring of a* Lyon, *whoſo provoketh him to anger ſinneth againſt his own ſoul*; and we find it propheſied by *Joel*, *chap.* 2. 10. concerning God, *That he ſhall utter his voice as a* Lyon; thus *Chriſt* is called the *Lyon* of the Tribe of *Judah*, *Rev.* 5. 5. ſo the Tribe of *Judah* is called a *Lyon*, and a *Lyons whelp*, *Gen.* 49. 9. So called becauſe it was ſuch a ſetled and ſtrong Government, which continued even untill *Chriſts* time, and was then the moſt famous Government in the whole World; and although they had ſeveral Kings and Judges, famous for power and wiſdom, yet *Chriſt* by way of eminency is called the

Lyon of them all; which is plain, as we might ſhew in ſeveral particulars; as his ſatisfaction for our ſins, his conquering the Devil, and his ſeveral miracles. And as the *Lyon*, when he roars, doth make the other beaſts to quake and tremble; ſo *Chriſt* by his word hath converted ſeveral Nations to himſelf, *Mic.* 5. 8. we read that the *remnant of* Jacob *ſhall be among the Gentiles, in the midſt of many people, as a* Lyon *amongſt the beaſts of the Foreſt, as a young* Lyon *among the flocks of Sheep, who if he goeth through, both treadeth down and teareth in pieces, and none can deliver.* Thus Chriſt brought the *Jews* from the *Babyloniſh* Captivity: ſo holy men are compared to *Lyons*, for as *Lyons* do prepare themſelves to take their prey by ſetting them in a convenient place, by watching, &c. ſo the *Apoſtles* were made all things to all men, that they might gain ſome.

2. As *Lyons* by their roaring do affright their prey, that they may make it ſtand ſtill aſtoniſhed; ſo the Miniſters not by force of Arms, but by the word of God, ought to bring men to Repentance.

3. As *Lyons* will not ſuffer their prey to be taken from them, ſo the *Apoſtles* gave all diligence by viſiting the Churches which they had planted, leſt they ſhould be drawn aſide by *Satan*, the common Enemy.

4. Again, we find juſt men compared to *Lyons*, *Pro.* 28. 1. *The Righteous are as bold as a* Lyon. For firſt, as a *Lyon* is a ſtrong and bold Creature, ſcorning none of his fellow Creatures, ſo the true Church, *i. e.* all holy and pious men are armed with

with the ſpiritual ſtrength of the *Lyon* of the tribe of *Judah*, by which they can overcome and conquer all thoſe dangers and difficulties which do attend them in this World.

5. As the *Lyon*, if he finds himſelf ſleepy, doth lye down and ſleep, let it be where it will; Thus the righteous are prepared to undergo all dangers, let them happen in what place ſoever, according to the old verſe,

Omne ſolum forti patria eſt, ſeu piſcibus æquor;
A valiant man is never out of his Countrey.

Moreover, as *Lyons* have nothing of craft or deceit, nor will they look aſquint on any one, neither will they hide themſelves when hunted; ſo holy and pious men are plain and open in all their dealings.

And as *Lyons* do hate *Apes* and *Wolves*, ſo true Chriſtians are Enemies to all Tyrants and diſſemblers; *Pindar* compares a wiſe man to a *Lyon*, being ready to bear all burthens and hard-ſhips that ſhall be laid upon him; but he is alſo like a *Fox*, taking counſel in all his actions; thus we have ſhewn what good we may learn from this Creature; and we will conſider what we may learn from thoſe evil qualities which are in him.

We find in holy Scriptures, that all Tyrants, Hypocrites, and the Devil himſelf is compared to a *Lyon*; and we find alſo, *Dan.* 7. 4. that the *Aſſyrian*, *Chaldean*, and *Babyloniſh* Monarchies are compared to a *Lyon*, and an *Eagle*, which might be for theſe reaſons.

1. Becauſe as a *Lyon* is a ſtrong and fierce Creature, ſo moſt of the Kings of the above-named

Monarchies, were both potent and cruel, as *Nimroth*, *Salmanaſſer*, *Sennacherib*, *Nebuchodonoſor*, *Xerxes*, &c.

2. As the *Lyon* is the chiefeſt of Creatures, ſo the *Aſſyrian* King had vaſt Dominions and territories, of which we may read at large in holy writ.

3. As the *Lyoneſs* is a moſt leacherous Creature, ſo the *Chaldeans* and moſt of their Kings were ſubject to luſt and gluttony; ſo we find *Sardanapalus*, who by his luſt did loſe his Kingdom; we read, *Pſal.* 22. 14. that Chriſt complaineth, *that his Enemies are like* Lyons; and in another place, he calls them *Lyons*, the Prieſts *Bulls*, and the Scribes *Dogs*; as alſo *Pro.* 26. 15. *As a roaring* Lyon, *and a hungry* Bear, *ſo is a wicked Prince over the people.* For as a hungry *Lyon* ſpares none, ſo wicked Princes are cruel towards the innocent, devouring the Sheep. *Ariſtotle* calls Tyrants *Lyons*, but more cowardly Princes he compares to *Hares*; ſo the fable of the *Hares* ſpeaking to the *Lyons*, who could ſcarcely ſpeak for fear of being devoured by them: it may fitly be applyed to thoſe timerous men who dare not reprove great Potentates.

Moreover we read, *Eccleſ.* 4. 35. where it is ſaid, *be not thou as a* Lyon *in the houſe*, by which all Governours of Families are taught to be mild and gentle towards their Families, and never to diſturb that conjugal love and ſociety which ought to be between Man and Wife, which we are taught by the *Lyon*, who is never angry with the *Lyoneſs*; and as the Devil, ſo all wicked men who are his inſtru-

inſtruments, are compared to *Lyons*; for although the *Jews* in the Goſpel called *Satan Beelzebub*, which ſignifies *the Prince of lies*, which they ſpoke out of diſgrace, yet the Apoſtle *Peter* compares him more fitly to a *roaring* Lyon, *going about ſeeking whom he may devour*: for though the *Lyon* can go three dayes together without any ſuſtenance, yet afterwards it makes him follow his prey with more eagerneſs and fierceneſs.

And as the *Lyon* is fierce and cruel when he hath got a prey, and in the purſuit of it covers his foot-ſteps with his tayl, leſt the Huntſmen ſhould follow him by his ſteps; ſo the Devil is cunning and diligent to take all occaſions to get men into his ſnare, which he doth ſometimes by drunkenneſs, or ſome other ſin.

Further, as the *Lyon* doth not eat one part of his prey only, but devours it all; ſo the Devil doth deſtroy both body and ſoul; and as *Lyons* are fierceſt when old, wandring near Cities making a prey of Men, ſo the Devil in theſe laſt times is moſt diligent and watchful to ſeduce the ſouls of men: and as a *Lyon* doth not break wood (though it be weakeſt) but Iron; ſo the Devil ſets on thoſe that are moſt ſecure; therefore *let him that ſtands take heed leſt he fall.* And as a *Lyon* cannot endure the crowing of a *Cock*, ſo the Devil is only by the ſound of the Goſpel overcome, not by external means.

Finally, as the *Cock* is a weak Creature, yet is proud of his crowing; ſo the Saints, though weak and feeble in themſelves, yet do make their boaſts, and do confide in the promiſes of *Chriſt*;

we have to this purpose the Examples of the *Martyrs*, who were cast to *Lyons*, yet were not at all amazed; and those several fables of the *Lyons* are not to be made light of, for from them we may learn good Morals.

CHAP. VII.

Of the Bear.

THe word *Bear*, is derived from the latin word *Urgeo*, which signifies to urge or provoke. It is a very large Creature, and very strong; mischievous, perfidious, and deformed, and a great lover of Honey: we shall speak to the properties of this Creature more particularly.

1. Although, as we said, it is so fierce, yet it is not so strong as a *Lyon*, nevertheless it can break a mans back-bone asunder at once.

2. Though it hath such a strong body, yet it hath a very weak head, and therefore it is when he comes down from a Tree, he comes down backwards, but if he be forced to leap down, he takes great care to defend his head with his fore-feet. *Pliny* tells us that there have been several *Bears* found dead in the Sand at *Rome*, which were supposed to have had some blow on the head, which killed them.

3. When the Male and Female meet together for Copulation, afterwards they go backwards, and

and never ſee one another again, but hide themſelves in ſome Cave or Den, and therefore it is very rare to find a *Bear* who is big with young; there is a time in the Winter quarter when they ſleep for ſeveral dayes together, and that ſo ſoundly, that it is a difficult thing to awake them; and this is the time in which they grow fat; when they are awakened, they ſuck their fore-feet (which are ſweeter than their hind-feet, becauſe they are more in uſe) and do exceedingly like the juyce which they ſuck from thence.

4. The female is ſaid to be very leacherous, and doth bring forth very deformed young ones, which are ſo deformed, that as ſoon as they are brought forth, it ſeems to be but a meer lump of fleſh, without eyes or hair, and little bigger than a *Monſe*, but not ſo big as a *Cat*, which ſhe afterwards brings into ſhape and form by licking of it; therefore *Virgil* ſaid, that he compoſed his Verſes as *Bears* do form their young ones, *viz.* by licking, *i. e.* with a great deal of difficulty. *Scaliger* proves the contrary, *Exercitat. 6. Sect.* 15. where he alleadges that *there have been ſeveral Bears found in the* Alps *big with young, which were cut open, and the young ones were found to be perfectly ſhaped in all its parts*; and others have obſerved that the young ones of *Bears* as ſoon as they are brought forth, are encloſed in a certain skin, which cannot be got off but by licking, and it is a long while ere they can get it off ſo too.

5. The Female hath a great love and affection to her young ones, and ſits over them as a *Hen* doth

over her Chickens, by which ſhe cheriſheth them exceedingly.

6. She is very fierce and cruel when ſhe hath young; therefore *Solomon* ſaith, *that is it better to meet a* Bear *robbed of her Whelps than a fool in his folly*, *Pro.* 17. 12. thus we find God ſpeaking, *Hoſ.* 13. 8. *I will meet them as a* Bear *that is bereaved of her Welps, and will rend the caul of their hearts*; ſo 2 *Sam.* 17. 8. we find that *Davids* counſellours were compared to *Bears*.

7. They love to be in Caves and ſecret places; and if they can find none, they will make themſelves a hiding place with boughs of Trees, which they will place ſo cloſely together, that it will ſhelter them from rain.

8. They exceedingly love honey, and oftentimes do ſmell out Bees in a hollow Tree by the ſcent of the Honey-combs, which they deſire, poſſibly, not ſo much out of love to the Honey, as to be ſtung with Bees, which cures them of the *Head-ach*, a diſeaſe with which they are often troubled.

9. It is very ſtrange and wonderful to ſee how they will climb a Tree, and with their paw will tear off the bark from the Tree where the Bees are.

10. They will eat any thing; as Pears, Nuts, Plumbs, fleſh; yea, ſome will eat Carrion: and if at any time they perceive that they have overcharged their ſtomacks, they eat *Piſmires*, which cauſeth them to vomit, which eaſeth them; they are alſo very full of revenge, and if any one doth injure

injure them, they will be ſure to be revenged of him; and though they are uſeful in carrying of burthens, and drawing of water, yet their Maſters often find, to their coſt, that they are revengeful and perfidious. Further, it is to be obſerved, that a *Bear* is extraordinarily delighted with muſick. *Paulus Diaconus*, and *Olaus Magnus* telleth us a ſtory, that there are multitudes of *Bears* in the South, who oftentimes will come to Shepherds, and will make them play to them, till hunger forceth them to go away; and as ſoon as they are gone, the Shepherd will ſound his horn, by which they are ſo affrighted, that they will never come more.

Moreover (as we ſaid before) it is a very miſchievous Creature; they are often ſeen upright ſtanding on their hind-feet, and many of them will leap very well, and are very nimble and agile in ſeveral other Actions; as running, dancing, &c. *Sindrigal*, *Prince of Littævia*, had a certain *Bear* which he had brought up by hand, and uſed ſo to the houſe, that he would every day come out of the wood to his houſe and knock at the door, and wait like a beggar, untill ſome one had brought him ſome meat, which when he had got, he returned into the wood again; other *Bears* have been ſeen to hunt *Cows* and *Horſes*; and if they ſee a *Cow* with Calf, they will with more eagerneſs purſue her; ſome tell us that when the female hath young ones, ſhe will work her ſelf on her back to the Cave where her young ones are, leſt any one by her foot-ſteps ſhould follow her to her Den;

Den; but if ſhe perceive that the Hunters have followed her, and have eſpied their Den, ſhe then immediately takes ſome of her young ones in her mouth, and ſome on her back, and carryeth them into ſome high Tree.

Again, he is often troubled with ſore eyes; there are abundance of them almoſt in all parts, except in *Africa*, and *Numidia*; and therefore *Virgil* was much miſtaken, when he ſpeaks of the *Bears* of *Africa*; he never drinks as the Dog, nor ſups up the water as other Creatures do, but as it were bites it up.

Huntſ-men have no device to entrap them ſo well as by laying honey over the pit-fall, which they ſmelling, come immediately to the place where it is, and ſo are got; but they have ſeveral other wayes to entrap them; one cannot more enrage a *Bear*, then to ſtrike or cut him on the Noſe, which is the tendereſt part about him; hence the Proverb, *As good take a* Bear *by the Noſe*.

Further, it hath an inveterate hatred againſt *Horſes*; and as in other Creatures, ſo in this, their hatred remains after their death; hence it is reported, that a *Bear* will flye at the ſight of a *Horſes* skin.

Thus much for the properties of this beaſt, we will next conſider what we may learn from it. The Holy Scripture compares the *Perſian* Monarchy to a *Bear*, becauſe as the *Bear* after he hath ſeized on any man as a prey, the firſt thing he doth is to flea off his skin, which is a ſign of his cruelty; ſo the *Perſian* Kings were very cruel and inhumane in

puniſh-

puniſhing Offenders and Malefactors, as *Cambyſes*, who inflicted this puniſhment on an unjuſt man, *viz.* He commanded his skin to be flead off. There are three things, eſpecially, to name no more, in which the *Perſian* Monarchy and a *Bear* are alike.

1. As a *Bear* doth exceedingly love and delight in Honey, which by the ſcent they find out; ſo the *Perſians* are meer gluttons and Epicures, wholly given to delight and pleaſure; being prodigal in Cloaths, and no leſs in the furniture of their Houſes, it being common among them to have golden Tables, and Beds of the ſame; neither do they come behind hand in luſt and uncleanneſs, for *Cambyſes* defloured his own Siſters; and *Herodotus* reports of them, in his fifth Book, that it was a Cuſtom among them, at any feaſt or banquet, for every one to bring in his Concubine.

2. As *Bears* are often troubled with ſore Eyes; ſo the *Perſians* had very little skill or inſight in Military affairs; ſo *Herodotus*, lib. 7. affirms that *Xerxes* brought an Army into the field, conſiſting of almoſt an incredible number, yet he could not ſubdue the *Grecian* Monarchy: ſo likewiſe the *Perſians*, when they fought againſt *Helleſpont*, where a vaſt Army of the *Perſians* were eaſily overcome by *Alexander the Great*, as the Reader may ſee more at large in *Q. Curtius*.

3. As *Bears* are obſerved to have very weak heads, ſeveral of them at *Rome* having been killed with a ſmall blow on the ear; ſo the *Perſians* giveing themſelves wholly up to luſt and pleaſure, did deſtroy

deſtroy the natural ſtrength and vigour of their bodies, which was the reaſon of that ill ſucceſs which we read they had in all their wars. *Herodotus*, lib. 3. tells us, that after a war, ſeeing the heads of many *Egyptians* and *Perſians*, he obſerved the heads of the *Perſians* to be ſofter, whenas the heads of the *Egyptians* were much harder and firmer, they waſting their ſtrength in luſt and laſciviouſneſs: there are ſeveral things I have obſerved in the nature of a *Bear*, which may not unfitly be compared to a *Scholaſtical* and *Philoſophical* life; for inſtance, the *Bears*, at firſt when young, are very deformed Creatures, untill ſhe by licking them hath brought them into ſhape; thus it is moſt commonly amongſt *Scholars*, the firſt thing they put out is not ſo polite and well digeſted as the next is: and then ſecondly, as the *Bear* hath a great love and affection to her young ones, thus we ſee that *Scholars* do ſet a high price and value upon the firſt fruits of their ſtudy. Thirdly, as the *Bear* is ſo good at climbing of Trees, thus learned men ſhould make it their chiefeſt buſineſs to ſeek thoſe things that are above. Again, as a *Bear* loveth Caves and Dens, thus *Scholars* love retiredneſs and ſecrecy; moreover, as the *Bear* when he is tyed to a ſtake, will ſtill be walking round it; thus the *Scholar* delighteth to be in his ſtudy, and among his Books, ſpending all his time there. Again, as *Bears* love honey, thus learned men cannot endure to ſpend their time in reading of dull Books, but in thoſe Books wherein they find ſomething of ſweetneſs, the reading of which

which is their chief buſineſs; for eating and drinking that is a thing they do by the by, as the *Bear* that doth not drink as the *Dog*, nor ſup up his water as other Creatures do, but doth as it were bite up the water when he drinketh. And as the *Bear* loveth Muſick, ſo do Philoſophers, who are like to this Creature for paſſion and revenge; and as theſe Creatures are deformed, oftentimes troubled with bad eyes, having but weak heads; thus it is moſt commonly with *Scholars*, who are oftentimes troubled with the ſame diſtempers; who oftentimes are ſeduced with the pomps of this World, and blinded with the vanities thereof, as they ſay that *Bears* if you hold but a bright ſilver Baſin before their eyes, they cannot ſee. *Albertus* telleth us of certain white *Bears*, which are *Amphibious*, and live both in the Air and Water; I have read that *Heliogabalus* ſent ſeveral *Bears* into the Room where were ſeveral of his gueſts, whom he had made drunk. I need not ſpeak of thoſe men that have been turned into *Bears*, which as it ſeldom happeneth in Phyſicks, yet it is often ſeen, as to their *Morals*; *ſome being more like* Bears *than men, as others are like Swine.*

CHAP.

CHAP. VIII.

Of the Panther, *or* Leopard.

THe *Panther*, or *Libbard*, is called in Low-Dutch *Lin Panterthier*, which is alſo called in *Dutch Panther*, the Female is called a *Libbard* or *Panther*; it is a Creature which is found in *Aſia*, the Males are as big as a *Calf*, the Females as big as a *Beagle*; it is a fierce and crafty Creature, his skin being full of little ſpots.

1. He is very fierce, and eſpecially aims at a mans eyes, as *Baſil* ſaith in theſe words, *I have ſeen and partly heard, as a thing moſt certain, that the* Panther, *of all Creatures, is the greateſt enemy to man; ſome have ſhewed him the picture of a man, which with a great deal of rage he hath tore to pieces, which is an evident argument of his hatred to man; thus we may plainly ſee what an Enemy Satan is to God, by that enmity which he ſhews to man, which is his Image; thus far St. Baſil.*

2. As he is fierce, ſo he is very ſwift and nimble; thus *Oſonius, in his Hiſtory of* Portugal, *lib.* 9. reports that the King of *Portugal* ſent forth a *Panther* which was ſomewhat tamed, who notwithſtanding when he was let looſe into the fields or woods, did with a wonderful eagerneſs deſtroy ſeveral beaſts which were in the field; as *Harts*, &c. A further inſtance of their ſwiftneſs we have, *Hab.* 1. 8.

God

God ſaith he would bring the Chaldeans *upon them, whoſe Horſes ſhould be ſwifter than* Leopards.

3. It hath a very beautiful skin, ſpotted with divers Colours, the ſpots are like an eye, ſo that his skin looks as if it were full of eyes, the ſpots are blacker in the Male than in the Female, to which the Prophet alludes, *Jer.* 13. 23. ſaying, *Can the* Leopard *change his ſpots?*

4. It is very crafty and ſubtle, and hath a very deformed head, inſomuch that it frightens all other Creatures (as all other Creatures hate a *Cat*, or any thing like it) but the reſt of her body is very beautiful and comely, which is the reaſon why ſhe hideth her head between her legs: it is obſerved that ſhe is moſt cruel to any beautiful Creature; thus *Jer.* 5. 6. *The Wolf of the Evenings ſhall ſpoyl them, and the* Leopards *ſhall watch over their Cities, every one that goeth out thence ſhall be torn in pieces:* For he oftentimes feigneth himſelf dead, or faſt aſleep; or elſe ſhe hideth her ſelf that ſo ſhe may better take other Creatures for her prey.

5. Of all Creatures the *Panther* hath a moſt fragrant and pleaſant ſmell, by which means he draweth other Creatures to him, and ſo maketh a prey of them; thus *Ariſtotle, in his Problems, Sect.* 23. *Queſt.* 4. *enquireth into the reaſon why a* Panther *of all other Creatures ſhould ſmell the ſweeteſt?* Some learned men tell us that it is from the place they are in, *Aſia* being a hot Region, all ſweet ſcents being hot and dry; yet we may very well doubt of this reaſon, untill we have plainer evi-

dence

evidence of the truth of it.

6. If he hath at any time eaten any poyſon, he preſently ſeeketh for ſome of mans dung, which he with a great deal of eagerneſs devoureth, and it is a certain remedy for him, ſpeedily curing him.

7. It is obſerved that they will ſleep three whole dayes together, and after he is awake he roareth out, and then it is that his body ſmelleth the ſweeteſt, at which time abundance of Creatures are drawn to him by the ſcent of his body.

8. Although he be ſo fierce and cruel a Creature, yet it is reported of him, that he is not unmindful, or ungrateful to any one that doth him any courteſie: for the truth of which we have the teſtimony of ſeveral *Hiſtorians*, which do affirm that if he meeteth a Paſſenger that is wandring up and down in a Wood and cannot get out again; if he hath formerly ſhewed any kindneſs to his young ones, he will take him and ſet him in his way. *Ælian* telleth us that the *Leopard*, while young, accompanieth with the *Kid*; it is reported that a certain *Kid* being cut to pieces, and given to the *Leopard* to eat, he would not touch it, being his old companion. Although men oftentimes do indeed devour as it were their neer relations.

9. If at any time he hath touched any poyſonous fleſh, he immediately dieth. The *Panther* hath an inveterate hatred againſt three kinds of Creatures more eſpecially.

The firſt is the *Dragon*, whoſe voice he cannot endure, neither the ſcent of him.

2. He hath an inveterate hatred againſt the *Hyena*;

Hyæna, and that not only while he is alive, but after he is dead; ſo he hateth the *Leopard*, that if he ſeeth a man that hath only his skin, he will fall upon him and deſtroy him; it is affirmed by ſome, that if the skin of a *Hyæna* and a *Leopard* be hung up both together, the hairs of the *Leopards* skin will all fall off. 3. He is a great Enemy to the *Cock*, he cannot endure his fleſh, inſomuch that he will not meddle with a man that he ſmelleth hath eaten of a *Cock*.

11. The Female is not ſo cruel as the Male, for ſhe hath a very large heart; the reaſon why ſhe is ſo timerous and fearful, if at any time ſhe doth any miſchief, it is meerly out of fear.

12. The Female is very leacherous, ſhe not only coupling with the *Panther*, but with the *Lyon* alſo.

13. The Females skin hath a more fragrant and odoriferous ſmell with it then the skin of a Male.

14. Although this Creature be ſo valiant and ſubtle, yet it is eaſily intoxicated with wine, which he is very greedy of; therefore it is that the Huntsman pours wine into the water that he drinketh firſt in a morning, and when he is very thirſty, he is drawn with the ſcent of the wine to the place; after he hath drunk, it flyeth into his head, which maketh him wanton, ſporting himſelf in the fields with other Creatures, until at laſt they are tired, and fall aſleep; ſo that then they are eaſily taken: and thus we have ſhewn the ſeveral properties of this Creature, let us now ſee what is to be learned from them; and although we may compare them

to all cruel men, to Devils, &c. yet we will firſt take notice what the Scripture ſaith; thus we find it comparing the *Grecian Monarchy* (*as alſo* Alexander *the Great*, who was a chief member of it) to the *Panther* or *Leopard*; the reaſons of which according to *Pererius*, and others, are theſe that follow.

1. As the *Panther* is no bigger than a *Beagle*, yet is very ſtrong, thus we ſee that *Alexander* the Great had but a ſmall Empire, yet with an Army conſiſting but of 40000 men, conquered the *Eaſtern* Countries.

2. As the *Leopard* is a very ſwift Creature, thus we read how that *Alexander* the Great, in the ſpace of twelve years had got the whole Empire to himſelf, for at twenty years of age he enjoyed his Fathers Kingdom, he dyed when he was but thirty three years of age, at which age men uſe to have but little of any experience and prudence; but how much he gained in thoſe twelve years, we ſhall know hereafter more at large: he being once asked how he brought about ſuch great things in ſo ſmall a time, he anſwered, μηδεν ἀναβαλόμενος, *never delaying nor protraſtinating any buſineſs*; but it is much to conſider what a fiery bloody Empire he had; therefore *Apelles* pictured him carrying Lightening in his hand, his Mother *Olympias* when ſhe was with Child dreamed that it lightned into her womb, and that it cauſed a great flame. In ſeventeen dayes time he built that noble City of *Alexandria*, ſeated upon the River *Tanais*. In three fights he conquered all *Aſia*, and built

ſeventy

ſeventy Cities, and as *Hieronymus* ſaith well, that he was rather famous for his victories than his war, thus we read in the Prophet *Daniel*, who ſpeaking of the *Leopard*, *chap. 7. v. 6.* ſaith, *this dominion was given to it*; for when he came to *Jeruſalem* and met the *High-Prieſt* there, he fell on his knees and worſhipped him, being asked the reaſon why he would ſo debaſe himſelf, he anſwered, that he did not Worſhip the man, but God; for the night before God did appear to him in the ſhape of a High-Prieſt, and promiſed him ſeveral Victories.

3. As the *Leopard* hunteth all living Creatures, and maketh a prey of them, ſo the Dominion of *Alexander* was very large, as the Prophet *Daniel* ſaith, that he had dominion over the whole Earth; thus 1 *Machabees*, it is ſaid that he went even to the ends of the Earth, for he had overcome the greateſt part of *Europe*. All *Aſia*, *Macedonia*, *Armenia*, *Ilerica*, *Albania*, *Cappadocia*, *Syria*, *Egypt*, *Mount Taurus*, *Caucaſus*, *Media*, *Perſia*, *India*, and indeed, all the *Eaſtern* Countries in general; ſeveral Kings being ſubject to him; and he had gone further, had not his Army mutynyed; as the learned have obſerved out of Q. *Curtius*; coming from the *Eaſt* to *Babylon*, he found there the Ambaſſadors from ſeveral Nations, not only from thoſe which he had conquered, but from thoſe which he had not conquered; as out of *Africa*, *Spain*, *France*, *Italy*, and alſo from the *Romans* themſelves, and he had conquered the whole *Mediterranian*, and the reſt, had he lived a little longer.

4. As the *Leopard* hath a moſt ſweet and fragrant ſmell, thus *Alexander* was not only civil and courteous to all, and happy and ſucceſsful in all he undertook, but as *Plutarch* affirmeth, he had a ſweet ſmell came from his Body, he being of a hot and moiſt temper; we will not now ſpeak any thing of his converting the *Barbarous* Nations, how he inſtructed them how they ought to cheriſh and nouriſh their Parents, and not to deſtroy them, as ſome of them did, he alſo taught them to abſtain from inceſt, it being common among them to lye with their own Mothers. From his loyns came four Kings, *viz.* *Antipater* in *Macedonia*, *Antigonus* in *Aſia*, *Seleucus* in *Syria*, and *Ptolomey* in *Egypt*.

5. As the *Leopard* is a fierce and cruel Creature, thus *Alexander*, he overcame and deſtroyed all his Enemies, he never ſat down before a City, but he took it; although he hath fought with the Enemy when they have been *Armed*, and his Souldiers *unarmed*, yet he got the *Victory*; many times he hath fought alone himſelf, and ſcaled the walls himſelf.

6. As this is a moſt crafty ſubtle Creature, ſo *Alexander* by his policy overcame many wiſe and grave *Seniors*, he had a quick and ready wit, he having an extream love to all learned men.

7. As the *Leopard* is full of ſpots, but beautiful ones, ſo there were in *Alexander* many vertues together, for he was like *Achilles*, and like *Agamemnon* for chaſtity, for piety like *Diomede*, and like *Cyrus* for Magnanimity, and for a quick wit

like

like *Themistocles*, and for learning like his Father; but whatsoever we have said of him, or can say of him, is less than he deserveth.

8. As the *Leopard* is a furious Creature, and cannot be taken but by wine; thus *Alexander* is said to have loved wine extraordinarily, and when he was drunk he was guilty of many enormous crimes; he often drunk so much that he slept three dayes together; he would often appoint drinking matches, giving large rewards to them that overcame; when he was drunk he set that famous City *Persepolis* on fire, and killed his dear friend *Clitus* when he was in drink, at which he grieved so much, that it had almost killed him; he once made a feast, to which he invited 9000. guests, and to every one he gave a golden plate; so that he who once overcame the whole world, and was most chast and continent, at last could not overcome his voluptuousness and gluttony. Q. *Curtius*, in his tenth Book, goeth about to excuse him for this; we may also learn from what we have read of this beast, to apply them to several other noble men, who being destitute of divine grace, although at first were famous for many noble and *Heroick* actions, and would stick at no dangers, yet at last lost all this, and came to sad and tragical ends. *Hercules* was in some things very like to a *Leopard*, destroying all Thieves and Robbers, at last being overcome with his own lust and passions, he gave himself wholly up to Women, one of which knocked him on the head with a *Slipper*; thus *Themistocles*, who overcame all the *Persians*, and kept all

Greece under him, yet in his old age he was ſo *leacherous*, that he was drawn into the Market-place by four Women inſtead of Mules; moreover now I will compare this *Leopard* to the Devil, as St. *Baſil* did, for

1. As the *Leopard* is ſo crafty and ſubtle, ſo we cannot expreſs the malice and ſubtilty of this common enemy.

2. Thus the Devil (as the *Leopard* hath a moſt fragrant ſcent) ſometimes transformeth himſelf into an Angel of light; and as the *Leopard* hideth himſelf, feigning himſelf to be dead, or aſleep, the eaſier to enſnare his prey; ſo the Devil oftentimes covereth his temptations with fallacies and deceits, the better to take the ſimple: and as the *Leopard* with a great deal of eagerneſs leapeth upon his prey, ſo the Devil is never ſluggiſh nor ſlothful in tempting of us, but he doth (as he is a roaring *Lyon*) ſnatch away the wicked; finally, as the *Leopard* never changeth his ſpots, ſo he will not leave off deceiving mankind; nay, by ſo many years experience as he hath had, he is much craftier, and now in theſe later ages he is more fierce and cruel, by how much the nearer he ſeeth his *Judgment* coming; and therefore we ought alwayes to implore the Son of God that he would reſtrain and confound this cruel Creature; but ſo much for the *Leopard*.

CHAP.

CHAP. IX.

Of the Tyger.

ARistotle in his ninth Book of his History of *Animals*, *Chap.* 29. saith, *that in* Asia *are found more cruel beasts, in* Europe *stronger, and valianter; but that in* Africa *there are beasts of stranger shapes*; and therefore this Creature being found only in *Asia*, is more fierce and cruel; as for the *Etymology* of the word, *Tyger* is an *Armenian* word, and signifieth in that tongue, an *Arrow*; hence it was that in ancient times there was a River called by the same name, because it ran so swiftly.

1. This Creature is found most commonly in *Hircania*, being generated only there; hence *Virgil*, in the second Book of his *Æniods*, calleth them *Hircanian Tygers*..

1. It is like a great Horse for the bigness of it.

3. It is a very swift beast, and almost incredible; whence in former times it was called an *Arrow*.

4. It is as strong as swift, therefore it is said to be stronger than an *Elephant*.

5. His skin is all over spotted, and therefore this beast is what the *Peacock* is among Birds, most comely and beautiful.

6. It hath ſuch a fragrant ſcent, that it cometh not behind any other Creature.

7. By reaſon of its ſwiftneſs and fierceneſs, it is very difficult to be taken; but eſpecially when it is grown to any bigneſs, therefore Huntſmen uſe this ſtratagem for the taking of them. They take notice what time ſhe bringeth forth in, and where, as alſo when ſhe goeth to take her prey, as ſoon as ſhe is gone, one rideth on Horſe-back, and taketh away all her young ones, and bringeth them away with all ſpeed; as ſoon as ever ſhe is returned from her prey, ſhe knoweth by the ſcent which way the Hunter is gone, and doth purſue him with all ſpeed, but when the Huntſman ſeeth him not far from him, he letteth one of them fall, this ſhe taketh and carryeth to her Den, and cometh again; and he droppeth another, ſhe carryeth that to her Den; ſhe overtaketh him again and again, ſo often that he has ſcarce one left. Or elſe he doth thus, if he intendeth to take them all, then goeth another way to work, that is thus; he goeth to the Den, and taketh all her young ones away with him, but when he perceiveth that the *Tyger* doth purſue him, he ſetteth down a great *Looking-glaſs* in the way, and one of her young ones by it, as ſoon as the *Tyger* cometh to the glaſs, ſhe wondreth to ſee her ſelf in the glaſs; ſhe ſeeing the reſemblance of the young one that lyeth by it in the glaſs, thinking that to be another, ſtriveth with a great deal of eagerneſs to get that out of the glaſs, in the mean while the Huntſman rideth away with all the reſt, and carryeth them aboard;

the

the *Dam* ſtanding upon the ſhoar, roareth out, and rageth for madneſs.

8. The Males have no love at all for their young ones; but when the Huntſman cometh, will fly away; but the Females are ſo careful of them, that they will loſe their lives for them.

9. There are a certain people of *India*, which are ſaid, at this day, to find *Tygers* that are as big as two *Lyons*, and have ſtings in their tayls, which they put out if they meet any one.

10. It cannot endure the ſound of Drums, which maketh him run mad, and tear himſelf to pieces.

11. Although it be ſo fierce a Creature, yet *Auguſtus Ceſar* had one which he had tamed, which he brought to *Rome*; and *Anrelianus Ceſar*, beſides ſeveral *Tygers*, he brought *Elkes*, *Camels*, and *Panthers*; and thuswe have ſhewn the ſeveral properties of this beaſt, which we can reſemble to no thing ſo like as to she *Turkiſh* Empire; for,

1. As the *Tyger* is a ſtrong, fieree Creature; thus is the *Turkiſh* Empire, *Potent* and *Rich*.

2. As it is the ſwifteſt Creature, ſo neither are the *Turks* long in taking counſel, and whatſoever they propoſe to themſelves in war, they do it without any long *deliberation* about it; and as this Creature doth caſt forth a moſt fragrant ſcent, thus the Military diſcipline that the *Turks* have doth far exceed other Nations; moreover, as the *Tygers* skin is full of ſpots, thus the *Turks* have ſome ſmall vertues, but joyned with enormous vices; as their daily prayers which they ſay ſeemingly with a great deal of attention, as alſo their ſeveral kinds of waſhings;

waſhings; waſhing their whole bodies, their eyes, mouth, privities; they are very cleanly in their dyet; they will not ſuffer any unclean Creature to be where they are, they have certain conveyances in the Tents for all manner of filth, which runs into ſeveral ditches, which are daily covered with Sand, leſt the ſtench that cometh from it ſhould infect the Air; further, in their Market-places they have ſeveral deep holes, wherein they caſt all the filth of the beaſts that they kill, as their excrements, guts, &c. they are very ſevere in puniſhing any one that playeth at any game for money; as alſo thoſe that neglect their kind of worſhip are exceedingly derided and ſcorned by all people; if any one is not ſeen at their worſhip for three Fridayes together, he is immediately excommunicated; they make mention of their Gods with a great deal of reverence, if they find any pieces of paper, they either burn them or hide them, if they think that the name of *Mahomet* is written in it: when they pray, they turn their faces toward the *South*, but when they eaſe nature any wayes, they take a great deal of care that they turn not their faces to any of their *Moſchs*, or *Temples*; when they go into their *Temples*, they pull off their *Shooes*, which they do when they ſit down to meat; ſo that in theſe, and ſeveral other things, they far exceed ſeveral others; for although they have no great love for the *Arts* and *Sciences*, being ignorant of their very names, yet they are very great *Linguiſts*, and honour every man according to his skill in the *Tongues*, they finding

finding a great deal of profit and advantage in the knowledge of the *Tongues*; but on the contrary they are guilty of many hainous vices; for,

1. They are very cruel and unnatural, ſo that the very Emperours themſelves as ſoon as they have the power in their hands, they put all their Brethren to death, nor have they any regard or reſpect for any of their *Concubines*, oftentimes taking them Captive; they uſe their Enemies like Beaſts, which they ſell, or elſe put them to cruel torments, nay oftentimes they will put out their eyes, others they will pull their skin off, and ſeveral other wayes of cruelty they have among them, that they exerciſe upon their Enemies: and although they give a great deal of honour and reverence to their Kings while they are alive, yet after they are once dead, they then care not what they do; they will mutiny, rob his Treaſury; but this will be too tedious a buſineſs to follow any further, it being but a digreſſion, I ſhall ſay but a little more of it.

5, As *Tygers* cannot endure the ſound of *Drums*, thus the *Turks* baniſh from them all good *Arts* and *Sciences*, as *Rhetorick*, *Phyſick*, *Limning*, but eſpecially *Muſick*; becauſe they know that they are apt to uſe it immoderately. Finally, although *Tygers* are ſo fierce and cruel, yet have been, and may be tamed; thus the *Turks*, were they governed as they ſhould be, would ſoon be a more civilized people; as to the difficulty that there is in the taking of their young ones, *Eraſmus* applyeth it to niggardly covetous men; for as Huntſmen think

think they do very well in robbing the *Tyger* of her young ones, ſo thoſe that poſſeſs other mens Eſtates, think they have them lawfully, and at firſt ſatisfie themſelves with thoughts of returning it back again; thus we ſee how the ſeveral properties of a *Tyger* may be applyed to ſeveral other things. Thus we ſee a *Tyger* pictured lying by *Bacchus*, which ſignifieth to us, that men when intoxicated, are more fierce than they are at other times.

CHAP. X.

Of the Elke.

THe *Elke* is only to be found in the Northern parts of the World; they are chiefly to be found in the Woods of *Muſcovy*, as alſo in *Illyria*. *Ariſtotle* ſaith nothing of this Creature, neither doth *Pliny*, ſpeaking nothing of his ſhape, or nature, but only nameth it; this Creature is bigger than a *Hart*, and more hairy, his hairs are almoſt the ſame with the *Hart*, but ſomething more like to an *Aſſes* hair, as *Scaliger* hath well obſerved; and therefore it is that the *Helvetians* call it a wild *Aſs*, others call it a *Horſe-Stag*. There is another beaſt in *Muſcovy*, which is a very ſwift Creature, which is very like to this *Elke*. *Julius Cæſar* in his Comment of the *French* war, *lib.* 6. deſcribing the Wood *Hyrcinia*, ſaith that it did extend much towards

towards the *North*, and further addeth that he found in it the *Elke*, and the *Machlin*.

3. It is like a *Goat*, whoſe fore-head is two handfuls broad, his upper lips are very large.

4. His legs have no joynts.

5. He hath horns, but they grow only backwards, the Hoofs of this Creature do cure and heal all Epileptical diſeaſes in young Children, it being covered with gold, and ſo hung about his neck; there are ſome who inſtead of this, ſell an *Oxes* Hoof, but it is very eaſie to diſcern the difference, for if you ſhave an *Oxes* Hoof, it will have a very bad ſmell with it, which this hath not.

6. It hath a doleful, mournful cry, as I my ſelf have heard, ſo that if you did not ſee it, you would think it were a young Child, and therefore it is that the *Germans* call it *Glen*. They have been tamed and ridden upon; others have uſed them for drawing, it being a very ſwift Creature, and will go further in one day than a *Horſe* doth in three, eſpecially upon Ice, where he will go much faſter than upon the Earth: Thus we have ſhewn the nature of this beaſt, which ſomewhat reſembleth a Chriſtian; as, 1. His leg is without any joynts, ſo that if it lye down, it cannot get up again; thus Chriſtians are ſeldom guilty of any craft or ſubtilty, and not armed with any external power, for if they once fall into any danger, they are not able to deliver themſelves; and as ſhe never goeth backwards, leſt ſhe ſhould be got in a ſnare; thus Chriſtians have a great care leſt they

ſhould

should be ensnared with the snares of this World. Further, as she goeth swifter upon the Ice than upon the Land, thus the Church hath alwayes gained more by afflictions then by prosperity. Finally, as the Hoof of this Creature cureth the *Epilepsy*; so to be conversant among Christians is the only way to be kept from Vices, that are the diseases of the mind; there might be more corrolaries drawn, as we might apply the nature of this beast to Counsellours, Merchants, and almost to all sorts of men, they are very watchful while they are feeding, and very swift in flight; it is a rare thing to meet with those that will give us good counsel, and when once we have deliberated upon it, then to follow it without delay: we should carefully lay up good counsel, and if we have a secret told us, not to reveal it.

CHAP. XI.

Of the Unicorn *and* Rhinoscerote.

WE have two questions to answer, before we begin to speak of these two Creatures; as 1. Whether there be any such thing in nature as a *Unicorn*.

2. Whether an *Unicorn* and a *Rhinoscerote*, be one and the same beast.

As concerning the first doubt, whether there be such a Creature as the *Unicorn* or no; some learned men

men have denyed that there is any ſuch Creature as an *Unicorn*, but only an *Indian* Aſs, for many approved Authors do ſay, that *Indian* Aſſes have but one horn, but the Scripture draweth many inferences from the nature of this beaſt, and doth apply them to good men and bad men, nay, even to *Chriſt* himſelf, therefore it muſt neſſarily follow that there are ſuch Creatures as *Unicorns*, and according to that judicious writer, *Julius Cæſar Scaliger*, in his exercitations againſt *Cardanus*, quoteth one of his friends that ſaw one.

As for the ſecond queſtion, whether a *Unicorn* and a *Rhinoſcerote* be not the ſame. The word in *Hebrew* for a *Rhinoſcerote*, which is רְאֵם, *Rheem*, ſignifieth an *Unicorn*, and a *Rhinoſcerote* alſo, the other *Hebrew* word which the *Jews* uſe for it is רְאֵם, *Rhum*, which ſignifieth both the *Unicorn* and the *Rhinoſcerot*, thus we find ſeveral have uſed *Rhinoſcerote* and *Monocerot* for one and the ſame Animal; but *Julius Cæſar Scaliger* in his Exercitations affirmeth the contrary, that the *Unicorn* and the *Rhinoſcerot* are two ſeveral Creatures; for the *Unicorn* hath but one horn in his fore-head, but the *Rhinoſcerot* hath two, one little one in his fore-head, and a great one in his ſnowt, from whence he taketh his name; but becauſe in the holy tongue we have but one name for them both, we will handle the properties of them both in this Chapter.

The *Unicorn* is a Creature about the bigneſs of a *Horſe*, he hath the beard of a *Goat*, the head of a *Hart*, he hath a neck with a large main, he hath the

the feet of an *Elephant*, the tayl of a *Hog*, he hath one black horn in the middle of his fore-head about two cubits long. The *Rhinoſcerot* is a very large Creature, and is almoſt as high as he is long, but hath very ſhort legs, and two horns, as I ſaid before; but becauſe they are both ſuch large Creatures, and therefore the *Jews* have but one name for them both, that cometh from an *Hebrew* root *Ram*, which ſignifieth high exalted; moreover the *Rhinoſcerots* horn is exceeding hard, which he often ſharpneth and whetteth upon a ſtone, when at any time he is to encounter with any other beaſt; for the *Rhinoſcerot* hath an natural enmity againſt ſeveral Creatures, but eſpecially againſt the *Elephant*, which two are alwayes at variance one with another; in the Combate the *Rhinoſcerot* aimeth at the *Elephants* belly, which is his tenderest part, and doth often overcome him; againſt whom the *Elephant* fighteth very fiercely with his horn that he hath in his ſnowt. His back is of a dapple gray, and defended as it were with divers ſhields, from whence we may gather the great ſtrength of this beaſt (*Philippus Camerarius* ſpeaking of the *Rhinoſcerot*, ſaith that is is ſomething lower than the *Elephant*, but is as long as a wild *Ox*, he is cloven footed, but his skin is of a box colour, but ſo hard and impenetrable, that it is like Armour to him; he hath no weapon to defend himſelf with but his horn, with which he often runneth through the belly of the *Elephant*, which is his chief Enemy; but in the Combat the *Elephant* hath a great care leſt the *Rhinoſcerot* ſhould thruſt againſt his throat, which

which if he did, it would ſoon ſtrangle him; the hatred and enmity that there is between theſe two Creatures is very great, and almoſt incredible. *Immanuel* King of *Portugal* carried a *Rhinoſcerot* to *Rome*, but in the way they were Ship wrackt; the *Rhinoſcerot* although he were ſhackled, yet it was wonderful to ſee what ſhift he made to ſwim, but at the laſt he periſhed in a Rock, *Philippus Camerarius* tells us another ſtory of the *Rinoſcerot*, who when he was ſet on ſhoar, was perceived to tremble and ſhake extremely; the reaſon of which afterwards was perceived to be an *Elephant* which he there ſaw afar off; the *Rhinoſcerot* betakes himſelf to fight, and with a great deal of eagerneſs purſues the *Elephant*, making a lamentable noiſe as he went, and deſtroying all before him.

We come now to ſpeak of the *Unicorn*, and the firſt thing obſervable is his horn, which is two Cubits long, white and ſhining within, but is black without; it is not light nor hollow as other horns are, neither is it ſo plain and ſmooth, but is ſharp and rough like a file, and at the end of it as ſharp and piked as a ſword, ſo that he eaſily runs his horn into any thing.

2. Although he be very fierce, yet he is mild and gentle to the Females, and is often found aſleep by them in the fields, by which means they are taken; they have another way to take them, *viz.* To cloath a ſtrong young man in womans apparel, perfuming his garments with rich ſcents, and ſo to ſtand in the fields; the *Unicorn* ſmelling him preſently comes to him, the huntſmen hide themſelves,

but yet keeps within ſight of him; the young man layes his hands upon his eyes, and ſo blind-folds him, whereupon the Huntſmen come ſoftly behind him, and take him.

3. The *Unicorn* is ſo exceeding ſtrong that it is invincible, a wild Creature, inhabiting only Mountains and Deſarts, to which *Job* alludes; who ſpeaking of the *Unicorn*, ſaith, *Chap.* 39. 12. *Can the* Unicorn *be tamed, or canſt thou bind him?* Whence it appears to be very fierce and wild, becauſe it cannot be tamed; for we have tamed *Lyons*, *Panthers*, and *Tygers*, but this we could never tame. 4. It's horn is an excellent Antidote and preſervative againſt poyſon, inſomuch that if water hath been poyſoned, if it be but touched with his horn, it takes away the poyſonous quality; it was a Cuſtome in old time among rich men to have drinking Cups made of the *Unicorns* horn, and when at any time they drank, they uſed to have a piece of the horn in the Cup, for it is very much commended by *Phyſicians*; now having explained the properties of the *Unicorn*, we will next conſider what we may learn from it.

1. *Nazianzen*, in his 13 Orations, compares the *Philoſopher* and the *Unicorn* together; for,

1. As the *Unicorn* loveth ſolitude, ſo he who addicts himſelf wholly to good learning, deſires nothing ſo much as privacy and retiredneſs.

2. As the *Unicorn* loveth to be on the high Mountains, ſo wiſe men ought to deſpiſe and ſleight theſe worldly things, as below them.

3. As the *Unicorn* hateth any ſlavery or ſervitude, ſo

ſo the true *Philoſopher* ſhould be ſervant to none; nor ſhould he dwell (as it were) in another mans brains, taking up and changing his opinions, on anothers judgment.

2. I ſuppoſe that that in the *Pſalms* is unknown to few, *Pſal.* 22. 22. where *Chriſt* being compaſſed about with moſt cruel Enemies, makes ſad complaints as of their cruel uſage, and compares them to *Lyons* and *Unicorns*, ſaying, in the fore-cited place, *Save me from the* Lyons *mouth; from the horns of the* Unicorn; by which we are to underſtand, more eſpecially, the cruelty of thoſe who Crucified our *Saviour*, although it may not unfitly be applyed to all the Enemies of the Goſpel; for,

1. As the *Unicorn* is a very cruel Creature; ſo the Enemies of *Chriſt* were ſtrong and cruel.

2. As it is ſtrong and vigorous, ſo are the Enemies of the Church.

3. As it is very difficult to be taken, and when taken, as difficult to tame it, which *Job, Chap.* 39. 9. ſeems to hint to us, ſaying, *Will the* Unicorn *be willing to ſerve thee, or abide by thy Crib? Canſt thou binde the* Unicorn *with his band in the furrow, &c. ſo the Enemies of Chriſt are implacable.*

4. As the *Unicorn* loveth to dwell in ſolitary places, never keeping company with any other Creature; thus the Enemies of Chriſt will by no means be reduced to the ſociety of the Church, but do ſtill go on in enmity and hatred againſt it.

3. In other places of Scripture, the Church and *Jewiſh* ſtate is compared to a *Unicorn*; ſo *Num.* 23. 22. it is ſaid, that God brought them out of *Egypt*,

he hath the ſtrength of a *Unicorn*, and the very ſame words are there uſed, *Numb.* 24. 8. like to which we have *Deut.* 33. 17. *His horns are like the horns of a* Unicorn, *with them he will puſh the people together to the ends of the Earth*; ſo the Family of *Joſeph* is compared to the horns of a *Unicorn*; ſo *David*, *Pſal.* 75. prayes that his Kingdom might be exalted as the horns of a *Unicorn*; and in general we may reſemble this to the Church, and ſo to all holy and pious men that ever have, or ſhall be in the World; and without doubt the horn is an Emblem of power and ſtrength, as alſo of defence, which we may liken to the true knowledge of God, and to his preſence, aid, and aſſiſtance, and then we may learn,

1. As the *Unicorns* horn is ſo high, by which he defends himſelf againſt all injuries, ſo the Churches wellfare and ſafety conſiſts in the knowledge and love of God.

2. And as his horn is an excellent Antidote againſt all poyſon, ſo the knowledge and love of God is an excellent remedy againſt all vice.

3. As the chief thing that Huntſmen regard in a *Unicorn*, is his horn; ſo it is moſt certain that the main reaſon of the Churches ſufferings is (as I may ſo ſpeak) her horn, *i. e.* her great confidence and affiance in God.

4. As it is very difficult to take the *Unicorn* alive, and when ſhe is hunted taketh great care of her horn; thus the Church ought in the midſt of all her afflictions to take great heed, leſt ſhe loſe her horn, *i. e.* her knowledge and love of God; theſe

heads

heads of inferences might be further inlarged I ſhall add a ſtory which I have read in the third Book of *Philip's Declamationes*, where he ſaith, that he ſaw the Church pictured like to a *Unicorn* ſtanding, one half of which only appeared, but immediately it appeared in his full proportion; about whom ſtood divers beaſts, as the *Elephant*, *Panther*, &c. making a great noiſe about him; the *Unicorn* in the mean while ſtanding undauntedly. He addeth there, that the Church hath in this World ſometimes proſperity, and ſometimes adverſity, but alwayes hath great Enemies, which ſhe at laſt overcometh; by the way here we may take notice that oftentimes ſtates and Kingdoms are called by the name of horns; for as horns are of no uſe at all, but only to defend the body, ſo Kings and Princes, unleſs they defend the Church, are uſeleſs.

4. Alſo *Chriſt* himſelf and his Kingdom are not unfitly compared to an *Unicorns* horn; for although we have it not expreſly mentioned in the Bible, yet we read in the Book of *Numbers*, that when *Balaam* was to bleſs *Iſrael* he taketh many ſimilitudes from the *Unicorn*, from whence we may learn,

1. That as the *Unicorn* is an invincible Creature; thus the Church ſhall prevail againſt the gates of *Hell*; moreover, as the *Unicorn* with his horn doth overcome all other Creatures; thus we by this horn of *Chriſt* do overcome all the temptations of *Sathan*, and of wicked men; and as his horn is a Sovereign remedy againſt poyſon, ſo the Kingdom of *Chriſt* is the horn of Salvation, in which ſin is

deſtroyed, death is aboliſhed and overcome, and everlaſting life promiſed to all Believers; and as the *Unicorn* ſpareth the Female, as being the weaker; thus *Chriſt* loveth and cheriſheth thoſe that are of a contrite heart; to conclude, as the *Unicorn* purſueth any one that goeth about to enſnare him; thus *Chriſt* doth by his horn (as it were) oppoſe all that ſet themſelves againſt his Goſpel, inſomuch that to all Eternity they ſhall find nothing but ſevere puniſhments and torments, inexpreſſible and intolerable.

CHAP. XII.

Of the Horſe.

THe *Americans* never ſaw this Creature, till about a hundred years ſince, and therefore when they ſaw a man on Horſe-back they thought the man and the *Horſe* to be one individual Creature, which made them much afraid of it; this being the Creature that Conquered the *Indians*; ſo that the *Spaniards*, if they could not bring *Horſes*, the *Indians* overcame them; this is a very uſeful and neceſſary Creature to man, and that not only for war, but alſo for Journeying; concerning his uſefulneſs in war, we have it ſet down at large in *Job, chap* 39. 22, 23. *&c. Haſt thou given the* Horſe *ſtrength, haſt thou cloathed his neck with Thunder? Canſt thou make him afraid as a* Graſs-

hopper?

hopper? *The glory of his Noſtrils is terrible, he paweth in the Valley, and rejoyceth in his ſtrength, he goeth out to meet the armed men, he mocketh at fear, and is not affrighted, neither turneth he back from the ſword.* v. 25. *He ſaith among the Trumpets, ha, ha, he ſmelleth the battel afar off, the thunder of the Captains, and the ſhoutings.* Theſe words God himſelf ſpeaketh of the *Horſe*, as of a noble ſpirited Creature; in all ages of the World, as well without as within the Church, men have had a great love and care of their *Horſes*, above other Creatures; ſo that we find them ſometimes to be careful of them, we find *Solomon* (1 *Kings* 4. 26. had ſome thouſands of *Horſes*, too much confiding in them, againſt the expreſs command of God, *Deut.* 17. where we read that the King is not to multiply the number of his *Horſes*; there were in *Egypt* many rare *Horſes*, and therefore leſt the *Jews*, by having any converſe with the *Egyptians*, ſhould learn their Cuſtomes and manners, God did forbid all Princes to multiply their *Horſes*, which command *Solomon* violated; for he had ſeveral Troops of *Horſes* brought him from *Egypt*, 1. *King.* 10. 29. It was a cuſtom among the *Perſians*, to bury the dead Carkaſſes of their *Horſes*, and therefore we read that *Simon* at *Athens* buried his *Horſes* by his own Tomb; and *Julius Ceſar* did erect a marble Monument for his *Horſe* in his own Temple; and *Antonius verus* did ſet up a golden Image, in honour of his *Horſe*; *Poppea Sabina*, *Nero's* Wife, had her *Horſes* ſhod with golden ſhooes; *Glaucus* (in the third Book of

Georgicks) *Potneius* fed his *Horses* with mans flesh; *Nero* did adorn his *Horse* with a gown that the *Senators* only wore, and every week allowed them so much; thus *Caligula* went beyond them all, he inviting his *Horses* to dinner, and did make them drink in golden bowls, and would have made one of his *Horses Consul*; as he once (a most horrid fact) made himself Priest, and his *Horse* his associate. *Theophylact*, *Patriarch of Constantinople*, alwayes kept above two thousand *Horses*; which he fed not with Hay and barley, but with Spices, Figs, Raisins, Wine, &c. nay, when at any time he was at the Communion, doing his office, if one had come to him and told him that one of his *Mares* had foaled, he would for joy immediately have left off, and seen his *Mare*, and then come again to make an end; thus *Alexander*, in the honour of his *Bucephalus*, did erect a great City; so in all Ages of the World great hath been the folly and madness of Princes, in taking over-care for their *Horses*; and so we read in *Homer*, *Il.* 8. that the wife of *Hector* fed her *Horse* as constantly, and with the same dye, as she did her Husband. *Conradus Gesner* speaking of the *Horse*, hath digested, in one Alphabetical order, all those proper names that have been formerly given to *Horses*; but I shall come now more particularly to speak of the nature of *Horses*.

1. The *Horse* is an understanding, docile Creature, but especially are those that are bred in the Islands of the *Baltick* Sea; and those that are bred in *Selandia*, though small, yet are very strong; those

thoſe are obſerved to be very docile above other *Horſes*; for they will underſtand their Maſters by a rod or a ſign; they have been taught to walk upon their two hinder feet, to ſit down, to take their meat with their two fore-feet out of a diſh, and to hold up a pan with their fore-feet, to wink, to lay their heads upon their backs, to run round in a Circle, to kneel down that their Maſters might get up; they have been alſo taught to reverence the King, by certain geſtures that they are taught, all which *Caſpian* affirmeth that he hath ſeen; and *Pauſanias* relateth of another *Horſe*, who in the *Olympick* Games, as often as he got the Victory, would run to the chief Officer immediately, to let him underſtand that he had overcome; they may be taught to leap over Ditches, to go up hills, and alſo to go down again; nay, they underſtand their own names, and oftentimes are ſeen to be drunk, which they will ſoon be with Wine, or any ſtrong liquor.

2. It is a warlike fierce Creature, endued with great ſtrength and courage, moreſome *Horſes* often moving their jaws up and down, foaming at the mouth: for *Ariſtotle* telleth us that it is a ſign of a ſtrong *Horſe*, if he be in continual motion of one part or other; motion and heat together or cauſing foam, according to that of *Virgil*,

Stat ſonipes, & fra[illegible] ferox ſpumantia mandet.

Thus we find *Guicciardine*, in his ſecond Book of the War between the *French* and the *Italians*, ſaith that the *Horſes* did as much ſervice in the War as men; biting, kicking, and leaping upon men; which

which also appeareth from that place which we quoted in *Job*; in War they will neigh, rage, scrape the ground with their feet, their Manes will stand upright, and can very hardly be held in; he knoweth the Enemy; nay, he knoweth the very noise of the Enemies Horses; he is not at all terrified with the Sword, nor is he afraid with the noise of Trumpets, Quivers, Spears, nor Shields, but loveth to be among them, being as valiant as the *Souldiers* themselves, being daunted with nothing, but pricketh up his ears, and standeth as it were with a great deal of courage; sometimes *Horses* will not be so stout and valiant, as at other times; thus we read in *Virgil*, lib. 10. of *Merentius* Horse,

Flet Pallantis equus.

3. There are several Creatures which are proud, but the *Horse* more especially, and that chiefly when he seeth himself to have rich Trappings on, according to that of *Virgil*, in the third Book of his *Georgicks*;

Frena Pelethronii, lapithæ gyrosque debere,
Impositi dorso, atque equitem docere sub armis.

Which take thus in *English*.

Lapithes *first the Art of Riding found,*
And Horsemen taught to fight or'e trampled ground.

When *Bucephalus* is naked and hath no Trappings, he will suffer any Horse-courser to ride him, but when once he hath his Trappings, then no one shall back him but his Master *Alexander*; the like also was observed of *Julius Cæsars* Horse, whose fore-feet were very handsom, and almost like unto mens feet; *Erasmus* applyeth it to poor men, who will

will admit any one into their Society; but if once they grow to be rich, they ſcorn and deſpiſe all poor people.

4. They are very much delighted with any Muſical Inſtrument; for they are obſerved ſometimes even to weep for joy at it, but moſt of all he is pleaſed at the ſound of a Trumpet; he terrifieth the Enemy, but himſelf is not at all afraid; he runneth into the battel, rageth and foameth, but the more when he ſeeth his Trappings. *Pliny* ſpeaking of *Horſes*, mentioneth a ſort of people in *Italy*, that taught their *Horſes* to dance at the ſound of a Trumpet, which they uſed to do at great feaſts; and therefore when the Enemy waged war with them, they had the beſt Trumpets they could get, by which the Enemies *Horſes* were ſo tranſported, that they would leap and dance, and run with their Maſters on their backs into their Enemies Camp.

5. They are the moſt leacherous Creatures in the World, man onely excepted; they are mad when in the Act, and will bite any *Horſe* that cometh nigh them, but the *Mares* are more leacherous than the *Horſes*; it is fabulous that is reported of the *Mares* in *Portugal*, who are reported, by drawing in the wind, to have a kind of falſe conception, (as *Hens* oftentimes lay windy Eggs) but what they bring forth never liveth long; thoſe that would ſatisfie themſelves further in this point, may read more in the third Book of *Georgicks*, like to that fabulous report I have read of the *Tygers* conceiving with the wind; but ſo great is the leachery

leachery of the *Horſe*, that he will copulate with the *Mare* that foaled him; *Ariſtotle* in his Hiſtory of *Animals*, lib. 9. *Chap.* 47. ſaith, that the King of *Scythia's Horſe* was compelled to copulate with the *Mare* that caſt him, ſhe being covered over with cloaths, that he could not ſee her; but yet notwithſtanding after he perceived it, he ran away and threw himſelf down headlong from a high place; *Herodotus*, in his third Book, relateth this ſtory, that after the Death of *Cambyſes* it was ſo agreed upon among the Nobles, that the next day ſeven Noblemen ſhould be drawn into the City with *Horſes*, and that his *Horſe* that neighed firſt ſhould be made King; that night one of *Darius* his Servants took a *Mare* and tyed her to a poſt, and there let her ſtand, and after a while brought *Darius* his *Horſe* to her, which he was to ride upon the next day; *Darius* his *Horſe* coming by that place, remembring the *Mare* that ſtood there the day before, neighed, upon which *Darius* was made King.

Mares caſt their Foals ſtanding, which no other Beaſts do; the *Mare* hath a great love for her Foal, for ſhe will dye if they be taken away from her; and if it chance that the Dam dyeth, ſome other *Mare* taketh care of the Foal.

7. After they have caſt their Foal, it is a long time before ſhe is proud again.

8. The *Horſe* is a fickle and unconſtant Creature, not caring much for company, unleſs in the time of Copulation, and then no Creatures love it more; there is no leader or Captain (as it were) among *Horſes*,

Hares, as there is among *Oxen* and other Creatures.

9. As *Oxen* delight to feed upon the Hills, *Horſes*, on the contrary, delight to feed upon a plain, where they are moſt ſerviceable in time of War; becauſe they endure to go in boggy ground, and therefore *Campanus*, we read in *Livye's* Hiſtory, adviſed the Enemy to go into ſome Mooriſh place; the *Horſe* taketh great delight in waſhing himſelf, and therefore will oftentimes lye down in the water; when he drinketh he muddeth the water with his feet, but the *Ox* loveth to drink in clear water; the reaſon of which may be, becauſe he ſeeth his ſhadow the better in it; when *Bucephalus* was brought to *Philip* of *Macedon*, he began to rage as if he were mad; *Alexander*, though he was but a young man, came to him, and turned him to the Sun, (for if he perceived the ſhadow of any one, it made him ſtartle) and immediately the *Horſe* was very gentle, to the great admiration of his Father: great care is to be had that tame Fowl be not fed nigh *Horſes*, for oftentimes they ſcatter their feathers among their meat, which breedeth diſeaſes in them.

10. *Horſes* and *Sheep* are liable to as many diſeaſes as man is, wild *Horſes* being often troubled with the Gout, and thoſe that are kept up in the Stable with the *Iliack paſſion*, the *Cramp*; they ſometimes are ſtopped in their Ureters, ſo that they make water with a great deal of difficulty (which they will do with a great deal of eaſe if they are brought to a place where there is *Sheeps* dung) they

they have been oftentimes obſerved at the ſmell of a candle to caſt their foal, as it ſometimes happeneth to women in the like caſe. Some conſtantly purge their *Horſes* once every year; it is bad for *Horſes* to ſtand nigh *Hogs*, and as bad to have their Stalls nigh any ſtinking Ditch; a *Horſe* as he groweth old, ſo he groweth hoary, as *Ariſtotle* ſaith.

11. A *Horſe* is a very laborious Creature, eſpecially if he be well fed; *Jovius*, in his fourth Book ſaith, that the *Italians* laughed at the *Germans* for cutting off their *Horſe* tayls, but yet he commendeth them, becauſe it maketh *Horſes* fatter; for that nouriſhment which goeth into the tayl, after it is cut off, ſerveth to nouriſh the body; thus *Philip Camerarius*, lib. 1. Chap. 36. ſaith, that in a certain war between *Maximilian* and the *Venetians*, the *Germanes* had the Manes and Tayls of their *Horſes* cut off, which as ſome are of opinion, maketh them ſtronger and better for ſervice; I have read in *Paulus Vinetus*, how that the *Tartars* uſed to dock their *Horſes* Tayls, that ſo they might not hit their Rider with them; but ſome do not ſo well allow of it. VVe then may ſee the falſhood of that report, that a *Horſe* is fiercer when he hath no Trappings on, when we ſee that *Horſes* are delighted in colours, and are proud when they have Trappings on; and ſince the *Horſe* is ſo uſeful, as we have ſeen already, to all Countreyes; it is a puniſhment to thoſe people that eat *Horſe* fleſh; as the *Tartars*, who account the guts of *Horſes* the greateſt ornament.

12. They exceedingly hate *Bears*, *Camels*, and *Elephants*;

Elephants; as *Herodotus*, in his firſt Book, and 7. Chap. giveth inſtances of more at large.

13. *Horſes* and *Dogs* are true and conſtant to their Maſters, unleſs they grow mad; which love is greatly increaſed by making much of them; no better way to make a *Horſe* mild and gentle, than to forbear ſtriking of him as much as you can; for he will do that by fair means, which he will not do with the Spur and VVhip; theſe are the ſeveral properties of the *Horſe*; we come now, according to our method, to draw ſome corrolaries from him; we might compare him to Souldiers, but I ſhall ſpeak to that place, *Zach.* 1. 8. *I ſaw by night, and behold a man riding upon a red Horſe; and he ſtood among the Myrtle trees that were in the bottom, and behind him were red Horſes ſpeckled and white; then ſaid I, O my Lord, what are theſe? and the Angel that talked with me ſaid, I will ſhew thee what theſe be; and the man that ſtood among the Myrtle Trees anſwered and ſaid, theſe are they whom the Lord hath ſent to walk to and fro through the Earth*; To this agreeth that of the Prophet *Habakkuk*, Chap. 3. 8. *That thou didſt ride upon thy Horſes, and thy Chariots of Salvation*; in which places the *Apoſtles* and all *Miniſters* are compared to *Horſes*, on whom *Chriſt* rideth through the Earth to the eternal ſalvation of the VVorld; many good inferences might be drawn from the Nature of this *Animal*; I ſhall mention but few of them.

1. As *Horſes* carry burthens and packs into ſeveral Countries; thus the *Miniſters* preach the Goſpel throughout the Earth.

2. As

2. As the *Horse* goeth not where he list, but is guided by the Rider, so the *Ministers* are by *Christ* himself placed in several parts of the World.

3. As *Horses* take the pains, but their Masters receive the profit; thus in all ages good *Ministers* are exposed to more dangers and difficulties then any other men; thus when *Christ* preached to the multitude, he was upon the water in a small fisher-boat; (so the *Ministers* are exposed to all dangers) when in the mean time his hearers stood on the shore safe and secure.

4. As *Horses*, when they go through any Town or Village, shall soon have the little Dogs barking at his heels; so *Ministers* are still persecuted and perplexed by wicked men.

5. And as we see that the *Horse* is not at all moved or troubled at the barking of these Dogs, neither do they so much as mind them, but go on their way; so the *Ministers* of the Gospel do despise and make light of the scorns and jeers that the World putteth upon them.

6. As *Horses* do take a great delight and pleasure in washing themselves; so it should be the chief care of *Ministers* to see their lives and conversations, that they be pure and holy.

7. As we see how docile and tractable *Horses* are, yet fierce against their Enemies; hence *Ministers* are taught to be meek and humble to all men, but to be armed against the Enemies of the Gospel.

8. As *Horses* are troubled with many diseases; thus

thus we commonly see that *Ministers* are liable to as many distempers, if not more, than other men and I may add also, that they are no less subject to Vices,

Further, as in the fore-cited place of *Zach. Chap.* 1. *v.* 8. the Son of God was seen to be among those *Horses* that were in the *Prophets Vision*; this have all good *Ministers* this to comfort them in their greatest miseries and afflictions, that God is with them.

To conclude, as *Bucephalus* would suffer no one to back him but *Alexander*; thus should the *Ministers* take especial care not any wayes to be ensnared to Sathan, and so made (as it were) the Devils *Horses*.

We might have spoken to each of these heads much more than we have done. I could have shewn how fitly this Creature might be likened to the *Apostles*, but especially to St. *Paul*, who travelled many thousand miles, and carried the *Gospel* into *Spain*, *Antioch*, and *Cappadocia*; neither was he satisfied with preaching once to a people; but often visited them, to confirm them in the truths that he had preached, &c.

We often find in Scripture, that *Horses* have been tyred and wearied, as we find the *Horses* of the *Canaanites* were, *Joshua* 11. 9. Without question this was to teach the *Jews*, that they were to put their whole confidence and trust in God; for as a *Horse*, as we said before, is very fierce, lecherous, and proud; so we are commanded in the place quoted before, to weaken these *Horses*; *i. e.*

we ought to root out and avoid those vices, of pride, leachery, &c. *Origen*, upon the 15. of *Exodus*, compareth all wicked, carnal men to *Horses*, who have the *Devil* for their *Rider*, and are delighted in the plains of *Egypt*; by which we are to understand the allurements of this World; he further goeth on and calleth *Judas Christ's* Horse, because he carried the *Gospel* to several places of *Judea*; but as soon as he took the *Sop*, he had another *Rider* on his back, who led him to eternal ruine. *Origen* proceedeth to give many other examples, exhorting us to bridle our immoderate affections, which oftentimes like wild *Horses* do often hurry us to the doing of what is contrary to reason, like to that known verse,

Fertur equis auriga, nec audit currus habenas.

Erasmus hath several inferences and corrolaries, which he draweth from the *Horse*; as 1. The *Horse*, if not tamed, will be ruled by none; thus Man by Nature is a wild and unruly Creature, untill by good education he be better mannered; and as a *Horse* is not at all the better for his rich Trappings; thus these Worldly enjoyments do not at all better him that possesseth them; and as we do not use to put an *Asses* Saddle on a *Horses* back; so we ought not to back-bite or cast any reproach on the good name of our Neighbour.

Moreover, as we find that Horses are not tamed by stripes and blows, but by gentle means; so we see that Children at School are not so easily wrought on by the *Rod* and *Ferula*, as by mild and gentle words; nay, we often see that good wits have

have been ſpoyled by the over harſh and auſtre carriage of their Maſters.

Further, if at any time we ſee an unruly *Horſe*, we preſently conclude, that it is either for want of care, or skill in the Rider; ſo alſo we conclude, if we ſee a people given to all vice and wickedneſs, it is the fault of the Clergy.

And as a free *Horſe* needs no ſpur, ſo he who loves learning, needs no arguments to make him diligent; and as we do not ride a *Horſe* without a Bridle, and if we ſee that he begins to be headſtrong, then to put on one; ſo all men who are cholerick, ought to reſtrain and bridle their paſſions at the firſt riſings of them.

And as when a *Horſe* is made tame and tractable, one may ride him without a bridle, and eaſily guide him; ſo when once a man hath conquered and ſubdued his paſſions, they will not ſo eaſily afterwards exceed their due bounds and limits.

As a *Horſe* alſo, when ſingle, can go in as narrow a path as a man; but when he draws a Chariot, he then is forced to go through thick and thin; ſo we find it amongſt men, who are not content with their condition, but ſtill aiming at preferment, do but thereby run into greater troubles and dangers.

To conclude, as Horſes, when they once grow old, are good for nothing but the Cart or the Plough; ſo while a man is in proſperity, he is beloved of all; but when in adverſity, then he is deſpiſed of all; *Sophocles*, in his Electra, ſpeaking of *Oreſtes*, his aged School-maſter, by whoſe meane

he killed *Clytemneſtra*, and *Ægiſthus*, ſaid he was like a *Horſe*, who though he be old, and have loſt his ſtrength, yet did not loſe his courage. *Waſps* and *Hornets* breed in the carkaſs of a dead *Horſe*, as *Bees* do in the carkaſs of an *Ox*, which we are to underſtand thus; that ſuch kinds of ſmall inſects do uſe to lay their ſpawn or Egs in ſuch Carrion; and thoſe things which we read in *Exodus*, and in the Hiſtory of *Sampſon*, that were done many of them contrary to the ordinary courſe of Nature, have made ſome people think them incredible, and almoſt impoſſible, becauſe they have been ignorant of the way, how theſe inſects and all ſuch kinds of little Creatures are generated. *Pliny* tells us, *that although there be ſome herbs that will deſtroy the Palmer-worm, yet if the head of a Mare which hath been with Foal be laid by it, it will preſerve it*; ſome people do judge of the goodneſs of a *Horſe* by his colours; ſome do tell us that a good *Horſe* muſt be thus qualified; he muſt have the eyes, ſtomack, and neck of a *Wolf*, the ſhort eats, long tayl, and ſoftly tread of a *Fox*; the breaſt, the pride, and the hair of a *Woman*; others ſay, he muſt be like the *Hare* for ſwiftneſs and agility; the good eyes, and hairs, tayl of a *Fox*, the thigh and the hair of an *Aſs*, the pride and ſuggeſtion of a VVoman; others ſay a Horſe muſt be as ſwift, and leap as a *Pike*, the ſharp ſight of a *Serpent*, the broad breaſt and thick mane of a *Lyon*, the cleanlineſs and ſoft tread of a *Cat*: *Horſes* require great skill to keep them well; *Horſes* do not love to ſtand in a Stable alone, but are abun-

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dance better when they have company with them; it is a known ſtory of the *Trojan Horſe*, that it was deſtroyed by thoſe that got into it; *Joachimus Camerarius*, hath written a whole Book concerning *Horſes*, which is worth peruſing, where the Reader may ſatisfie himſelf further in the nature of this Creature.

CHAP. XIII.

Of the Ox.

THe Ancient *Greeks* comprehend the wild *Bull* and *Cow* under this Creature; there is a beaſt called *Hyrcinia*, much like to an *Ox*, which they called by the ſame Name, a very ſwift Creature; this word *Ox* was formerly taken to ſignifie a *Calf*, which of all the reſt agreeth beſt with the body of a Man; it is a very uſeful Creature, it was uſed to be offered in ſacrifices, it is good for food, the Husbandman maketh great uſe of him in tilling his ground; formerly it did threſh the Corn, which was done by leading him over the Corn, and treading it; the Earth is much fatned by his drug. ſhooes are made of his skin, of horns are made Combs, winding horns, and ſeveral other things, which we could not well want.

He is a ſtrong Creature, endued with a great deal of valour, yet very gentle.

2. His fleſh is very hard of digeſtion, eſpecially

when old, which *Baptista Porta* thinketh would be tenderer, were he baited with Dogs before he was killed, for experience telleth us that the flesh of those *Oxen* that run among *Bears*, is so tender that it will almost melt in the mouth, but his blood is thicker; thus it is in other *Oxen*, that which maketh him appear to be the stronger, is this; that he never *Coughs*, nor scarce ever bringeth any thing up out of his stomack; (it is observed by some, that a Minister is never heard to sneeze while he is preaching, the reason of which I leave for the more curious to enquire into) this Creature hath many ventricles, by which his food is better digested; he is very hot naturally, whose Milk serveth for the nourishment of his Body; and therefore it is that he giveth not so much Milk, either as the *Sheep* or *Goat*.

3. In the time of his Copulation he is like all other Creatures, very mad and furious, but otherwise tame and gentle.

4. He is observed to be given as little to leachery as any other Creature; and as before his *Coitus* he usually feedeth among *Cows*, but afterwards he accompanieth himself with *Bulls*, which *Aristotle* hath observed to be the nature of several other Creatures; *lib. 6. chap.* 18. in his History of *Animals*.

5. He is much delighted in company, and cannot endure solitude; there is a kind of mutual love (as it were) between *Oxen* that work in the plough together, insomuch that if his fellow be not with him, he looketh about him to see if he can find him, and will

will low untill he cometh to him. I ſhall not ſay any thing of his grateful reſentment of courteſies, which is ſpoken of by the Prophet *Iſaiah*, *chap.* 1. *v.* 3. where the *Ox is ſaid to know his owner.*

6. This Creature is exceeding delighted in Muſick, and he never drinketh but in clear cold water.

7. He loveth to be in the woods among the boughs; it is by ſome obſerved, that ſometimes he feedeth backwards; there is a certain herb in the field that the *Ox* loveth to feed on rather than graſs, in the leaves of which lyeth hid a little Creature, much like a *Beetle*, which will bite him and torment him ſo, that oftentimes he killeth him; an *Ox* is ſooneſt fat when by himſelf, and kept from Copulation; but I have been informed, that the quickeſt way to fatten him, is often to waſh him with warm water, and feed him with beans and elm boughs; *Baptiſta* was wont to give his *Oxen* thoſe ſcraps of meat that came from his Table, which in a ſhort time made them ſo fat, that they could ſcarcely go; the *Ox* will work at the plough much better, if he hath a live coal held to him.

8. The Horns of a young *Ox* laid in hot wax will be ſoft and bend any wayes; the Hoofs of an *Ox*, if anoynted with wax, oyl, or pitch, they are not ſenſible of any pain.

9. He ſheddeth his hair every year; it is very ſtrange that *Nanzienzen* telleth us, that if the corn that is ſown have an *Ox* horn lye amongſt it, that grain ſhall never grow, be it what it will; the *Phyſical* cauſe of which is not yet found out, although

ſeveral writers, as well ſacred as Prophane, have deduced ſeveral inferences from the nature of this beaſt, yet for brevity ſake I ſhall name but few of them.

1. I ſhall ſpeak to ſome places in the *Old Teſtament*, in which there is mention made of this Creature; as that it was offered for ſacrifice, which was a kind of a Type of *Chriſt*, being offered for us, for before the Sacrificing of the beaſt, they uſed to lay their hands upon the *Heifer*, by which Rite was ſignified unto us, that that particular beaſt was ſet apart for Sacrifice; thus the voice that came to *Chriſt* from heaven, did fore-tell that *Chriſt* ſhould be the general *Victime* of the World.

2. As the *Heifer* was ſlain before the *Tabernacle*, in the ſight of all the people; thus was *Chriſt* crucified before *Hieruſalem*, in the ſight of the whole multitude.

3. As his skin was ſtead off, and the beaſt alſo diſmembered, thus *Chriſt* lay naked upon the *Croſs*, there induring many ſtripes and wounds; and as the blood of the *Heifer* was ſprinkled upon the horns of the Altar; thus by the preaching of the *Goſpel*, is the blood of *Chriſt* ſprinkled throughout the whole World; and as in old time an *Ox* or a *Cow* was given as a marriage pledge, as one, in *Homer*, gave a hundred *Oxen* to his Father-in-Law as a pledge; thus *Chriſt* is given to the World as a pledge of that Covenant which is made between God and man, ſinee the fall.

Further, as the *Ox* is the Husband-mans ſervant, thus *Chriſt* was made ſervant to us all, for he did

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(as the *Apoſtles*) waſh the feet of ſeveral poor people, yet he himſelf went on foot into *Paleſtine*, and ſo finiſhed the work of our Redemption; moreover, as the *Ox* is a ſtrong Creature, thus there was an infinite power given to *Chriſt*; and as the *Ox* was not an unclean Creature in the Law, but gentle and tame; thus there was never found any craft or guile in *Chriſt's* mouth, for he was of all men the moſt meek and humble, and ſo inviting all men to him.

Moreover, as the *Ox* is a gentle tame Creature, being ſeldom ſeen to fight with his fellows, neither hath he any pride in him, thus was *Chriſt* the meekeſt, humbleſt perſon that ever lived on the face of the Earth, and all his Sermons which he preached while he was here on the Earth, tended all to exhort them to meekneſs and humility; it is reported that there are ſome *Oxen* in *Tartary*, which will kneel down like a *Camel* when they take up any burthen; thus *Chriſt* patiently and willingly took up the Croſs; and as we ſee that *Bees* are bred out of the carkaſs of the *Ox*; thus by the Death of *Chriſt* many have been turned to God, and by this ſpiritual Death they are reſtored to life; and as Corn that was but touched with the horn of an *Ox* will never come up in the ear; thus wicked men, through the juſt judgments of God periſh to all eternity, becauſe of their unbelief. I might have inlarged on each of theſe particulars, and alſo upon the ſeveral circumſtances of the *Sacrifice*, and alſo of the red *Heifer*, which in the Law was offered for a Sacrifice, which ſignified the blood of *Chriſt*,

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one drop of which (as St. *Bernard* saith) is sufficient for the Redemption of the whole World, were there a thousand more than there are; moreover, we find, that the *Ministers* of the *Gospel*, (who represent the person of *Christ*) are compared in the Holy Scripture to *Oxen*; the first place where we find them thus compared, is, 1 *Cor.* 9. 10. where we find the *Apostles* thus speaking; *If we have sown unto you spiritual things, is it a great thing, that we should receive your carnal things?* i. e. That as the *Ox* was not to be muzled that trod out the Corn, which Law seemeth to have respect only to *Oxen*, as appeareth from that place, *Deut.* 25. 4. yet the *Apostle* sheweth that when this Law was given it had respect to *Ministers*; but this will appear, if we consider, we may compare *Ministers* and *Oxen* together.

1. As the *Ox* is a stout Creature, endued with a great deal of courage; thus ought *Ministers* to be valiant for the *Gospel*, and fight manfully under *Christ's* banner.

2. *Oxen* by nature are gentle, tame, chast, loving to drink alwayes in clear water, and hath a great love to his fellow; thus ought *Ministers* to be like them in all respects; and as an *Ox* is useful, whether he be dead or alive; thus ought *Ministers*, by their preaching and writing, seek to edifie the *Church*; and as the horns of young *Oxen* do soften by lying in wax; thus are younger affections easier wrought upon; and as *Oxen* will labour more, and work harder in the Winter than in the Summer; thus *Ministers* get more when under sufferings,

ſufferings, then when in a proſperous Condition.

3. We read in the 68. *Pſalm*, that falſe teachers are compared to *Oxen*, and their hearers to *Bulls* and *Calves*; ſo that as *Oxen* are better than *Calves*, ſo are wicked Teachers than their people; and as *Oxen* ſometimes (although but very ſeldom) are ſeen to quarrel one with another; thus are *Miniſters* too often ſtriving for the ſupremacy. In *Phrygia* it is reported that the *Oxen* will move their Horns; thus we find too often that *Miniſters* are wavering and unconſtant. It were very eaſie to draw more corrolaries from the fore-cited place, but theſe that we have named ſhall be ſufficient.

4. We read that the Enemies of *Chriſt* are compared to *Oxen*, *Pſal.* 22. 13. and that for theſe reaſons eſpecially.

1. Becauſe as *Oxen* are the chiefeſt of Cattel; thus the *Scribes* and *Phariſees* were the chiefeſt among the *Jews*, and moſt honoured; and as *Oxen* ſometimes will be exceedingly inraged one againſt another; thus theſe Enemies of *Chriſt* like mad *Bulls* thirſt after the Death and blood of *Chriſt*; ſometimes wicked men are compared to *Oxen*, unaccuſtomed to the yoak, *Deut.* 32. 15. for as the *Ox* will run away if he ſeeth any one come to yoak him; ſo the wicked ſhun all good exhortations to virtue; to conclude, *Nazianzen*, in his fourteenth Oration, ſpeaking of thoſe ſeveral excuſes made by thoſe that were invited to the marriage-Supper, he expoundeth it allegorically thus; he that had bought the land, and was gone to ſee it; they are thoſe,

those, saith he, that are given wholly to the love of riches; but those that had bought the *Oxen*, are those that are ambitious of honours and dignities; but he that had married a wife, are meant those that are addicted to the unlawful pleasures of this world, which three sins were the cause of their ruine, and indeed they are the seed that all manner of sins do come from, and of the ruine of most men in all ages of the world; for *Adam* was drawn to his sin by pleasure, the Devil by honor and ambition, and *Judas* by covetousness; we have many examples of this in History, but I shall inlarge no further.

CHAP. XIV.

Of the Ass.

WE read *Deut.* 22. 10. *Thou shalt not plow with an* Ox *and an* Ass *together*, which words are spoken allegorically, to shew that we should not compare fools with wise men, nor timerous with valiant men; now as to the several properties of this beast.

1. It is a very timerous fearful Creature, he hath a very large heart, but no gall at all, and therefore it is that he will endure more hardship than any other Creature; he is content with his Provender, let it be what it will; and if you lay upon him more than he can bear, he will no wayes complain,

of

or reſiſt, but fall down under his burthen.

2. His chief provender is hay, *the fodder, the whip, and the burthen belong to the* Aſs, *meat, correction, and work to thy Servant, Eccleſiaſticus* 33. 23. The *Aſs* will eat brambles and Thiſtles better than any thing elſe; his skin is very hard and brawny, for he cannot feel a blow with a ſtick, when he goeth into any field where there is any graſs, he is kept from eating it, or any other green herb; and when he is loaded with wheat, he keepeth himſelf upon hay; the little birds are oftentimes very troubleſome to him, for by rubbing himſelf againſt thoſe hedges where the birds build, and by his doleful cry doth ſo affright the young ones, that were not his eyes very low in his head, the birds would peck them out; he uſeth to drink in muddy water, he can endure the ſmell of no oyntment, and if by hard labour he is killed, he is good for nothing but the Dogs, after his skin is pulled off.

3. When once he falleth, he is alwayes afraid of that place; he will ſcarcely go over that bridge where he can ſee the water through the creviſes of the boards; and if you force him to go through the water, he Urines; he hath but a weak head, and oftentimes is troubled with the dizzineſs in his head.

4. She ſo exceedingly loveth her young ones, that ſhe will run into any danger to ſecure them, he carrieth the form of a Croſs (as it were) in his body, he is ſtrongeſt in his hinder parts, he never doth any one any hurt, but is an innocent harmleſs Creature, but withal very dull and blockiſh, yet ſome-

times

times he will move his ears, which with him is a ſign that he knoweth what you ſay; *Bodinus* relateth a ſtory of an *Aſs* that was ſo tame and gentle, that being commanded to go into the *Theatre*, he would find out the handſomeſt woman there, and when the Actors were commanded to fetch him ſome barley, he would by his geſtures expreſs ſomething of joy at the hearing of it; if any one had ſpoken to him, he would make ſome ſign that he underſtood what he ſaid; from whence he inferreth that no Creature is ſo dull and ſenſleſs, but may be brought to underſtand ſomething, thus far *Bodinus*. Some have not ſcrupled to ſay that what the *Aſs* is made to underſtand, is done rather by *Magick*, than by *Art*, which I think the likelier of the two.

4. There is no Creature ſo fruitful as this is, for ſhe is with young, when ſhe is but young herſelf, and ſo continueth ſtill to have Colts, untill ſhe is thirty years old.

5. When ſhe is bringing forth, it is alwayes in ſome dark place, where no one can ſee her; before he copulateth, he doth with a loud voyce call the Female, continually braying until ſhe cometh; and as *Nazianzen* very well obſerveth, an *Aſs* will bray although loaden with gold, the fleſh of *Aſſes* is allegorically compared in Scripture to the groſſeſt kind of Idolatry, which the *Jews* were alwayes very much inclined unto, *Ezek.* 16. 26.

6. The *Aſs* will alwayes drink in the ſame place, if he can go dry to it, for he will not go through any

any water; he will drink no water at all unleſs it be like to what he uſeth to drink.

7. The *Aſs* is a very dull, blockiſh Creature, having long ears, very impatient of cold; if at any time he chance to eat any *Hemlock*, it maketh him ſleep ſo ſoundly, that you may flea him, and he not feel it; in the Deſarts of *Arabia* are found a kind of wild *Aſſes*, that are ſo ſwift they cannot any wayes be taken, and if any one by chance is taken, he can never be tamed, nor made to carry burthens. God ſeemeth to ſpeak of this Creature, *Job* 39. where he ſaith, that he hath given a dwelling to the wild *Aſs*. And thus we have ſufficiently ſhewed the nature and properties of the *Aſs*; there are many things which the Holy Scripture draweth by way of inference from the Nature of this beaſt, I ſhall ſpeak to ſome few of them.

1. VVe read, *Gen.* 48. 14. that *Jacob* in his propheſying concerning the Tribe of *Iſſachar*, ſaith, *that he ſhall be as a ſtrong* Aſs. For, 1. As an *Aſs* is of no uſe in war, ſo the poſterity of *Iſſachar* ſhall be wholly ignorant of war.

2. As the *Aſs* is gentle, will bear great burthens, and will endure hard labour, ſo his poſterity ſhall chuſe rather to ſuffer, and pay Tribute, ſo he can but have peace, then to get wealth by war, *for peace, though but upon baſe and diſhonourable termes, is better than a war, though never ſo juſt.* 2. In the ſame place we find *Jacob* ſpeaking concerning the Nativity of the *Meſſias*, where he ſaith, *that he ſhall bind his foal to the Vine, and his Aſſes Colt to the choyce Vine*; I am not ignorant of the

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several expositions that are given of these words; some expounding it of the universal peace that should be at the coming of *Christ*, and so *Judah* found it when he bound his *Asses* foal to the Vine, which in time of war was not lawful to do; others again do expound them thus; this *Ass* signifieth several Nations, and the Vine the Church, to signifie thus much to us, *viz.* That *Christ* should ride upon an *Ass*, *i. e.* that he should gather all Nations into his Church, which before for their ignorance and stupidity, might be compared to wild *Asses*, feeding upon thorns and thistles, having but an impure Religion.

3. God commanded (*Exod.* 13. 13.) that the first-born of an *Ass* should not be offered to him, but that he should be redeemed with a *Kid*, or his neck be broken, which the learned have expounded thus; that although God would have the first of all Creatures offered to him, as being the best, yet he would not have the *Ass* offered, because he is a dull, sluggish Creature; thus we should have none in the Church that are dull and sottish, and especially among Ministers.

4. *Sampson*, (*Judg.* 15. 15.) with the jaw-bone of an *Ass* killed many of his Enemies, and with it broke open a Fountain; *Sampson* being a type of *Christ*, the jaw-bone might signifie *Christ*, by whom we have living water, who also like *Sampson* subdued all his Enemies.

5. In *Samaria*, we read that there was such a scarcity of food (2 *Kings* 6. 35.) that an *Asses* head was sold for fourscore pieces of silver, and

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the fourth part of a cab of Doves dung was sold for five pieces of silver; which may not unfitly be applyed to the spiritual famine under the *Pope*, when there was such great rates given for *Asses* heads; the maintaining of the Monks being mighty chargable, and with no less charge did they buy Doves dung; purchasing the false and pretended Reliques of the Saints at so dear a rate; and I think it may not unfitly be applyed to the Religion of the *Turks* and *Tartars*, it being almost incredible, what esteem they have for their *Idol-Priest*, and at what cost and charges they are to maintain them; and among the *Tartars*, their chief Priest at certain times rides upon a Horse decked with the richest trappings, whose hands it is an honour for the King to kiss, the Nobles may onely kiss his knees, and the common people onely scarcely admitted to kiss his heel; we may not unfitly compare this Creature and the Heathen Oracles together, which with infinite charge they obtained of the Devil: those that will see more of it, may read *Herodotus*, in his second Book concerning those gifts that *Cyrus* sent to *Apollinis*.

6. The *Ass* that *Christ* rode upon; some expound concerning those *Heathen* Nations that inhabit among the *Jews*, which will not bear the yoak of *Christ*; and in general it may very well be applyed to all Christians, but especially to the Elect; for, 1. As the *Ass* was created for the use of man; thus true Christians should strive to be useful to all men. 2. The *Ass* feedeth on thorns and briars; thus true Christians are acquainted

with the dainties of this World. 3. As the *Ass* will very hardly be made to go through the water, and is alwayes afraid of that place where once he fell; so ought Christians to have great care of old sins, and not rashly to run themselves upon a temptation; as the *Ass* hath the figure of a Cross upon his back; thus ought Christians alwayes to bear in mind *Christ* Crucified, and to study him only, willingly bearing whatever he shall lay upon them; and as the *Ass* hath Foals when she is old; thus ought Christians to be fruitful in good works, even to their lives end. Moreover, as the *Ass*, when she casts her Foal, getteth into some Cave, where no one can see her; thus Christians should do nothing to be seen of men, and when they give alms, it must be done so privately, that *their left hand must not know what their right hand doth.* And further, as the *Ass* will not willingly drink in any Pond, but where he is used to drink; thus Christians ought to take heed what Doctrines they are that they give credit unto. I have read of a certain *Priest* in *Germany*, who in his Sermon said that the Citizens were like *Asses*, who were sorely oppressed with the burthens that were laid on them; but that the Senators were great *Asses*, they having a greater charge lying upon them, and that the Priests were the greatest *Asses* of all, the burthen that lay upon them being of the greatest concernment; and at last, lifting up his eyes and his hands, but the King (said he) cometh not behind any of the rest, the burthen of the whole Nation lying upon him.

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The wild *Aſs* may repreſent wicked men, of which there are abundance in the Deſarts of *Arabia*; thus even the whole World is filled with wicked men. And as there is no poſſibility of taming the wild *Aſs*; ſo it is as difficult a matter to reclaim a wicked perſon, one that is given over to a reprobate ſenſe; moreover, as this Creature will never cry if it have but good paſture; ſo neither do wicked men take any care for the next World, if they can but have enough of this. Covetous men may alſo be compared to *Aſſes*, who as they are chiefly employed in carrying of burthens; ſo are covetous men ſtill heaping the world together, and burthening themſelves with the cares thereof; but as the *Aſs* oftentimes is loaden with Corn, but feedeth upon the chaff himſelf; thus covetous men do not enjoy what they have got, not knowing who ſhall enjoy thoſe riches which they with a great deal of pains and care have ſcraped together. To conclude, *Eraſmus* hath drawn many inferences from the *Aſs*, comparing illiterate men to them; who as ſhe hath a great love to her young ones, ſo have they a high eſteem of their own works; and although it hath a very large heart, yet is very timerous; thus unlearned men will imitate, and ſometimes exceed the learned in their ſerious deportment and grave geſtures: many teachers there are that are more dull then the *Aſs*, who ſaw divine vengeance, and the naked ſword ſooner than *Balaam* did; for it is often ſeen that the people are truer Worſhippers of God than thoſe that teach them. The *Aſs* may be compared

to that knowledge which men have of God, and of his wayes; and *Balaam* may be compared to the will which oftentimes goeth contrary to conscience, untill they see divine vengeance coming upon them. The *Ass* may also be compared to the sinner, who runneth on in a full Carreir of sin, untill *Christ* meetes with him, and stoppeth him; but so much for the *Ass*.

CHAP. XV.

Of the Hart.

THe *Hart* is a Creature commonly known to be very swift, strong, but timerous; his heart is yellowish; but in *Critannia* there are some found that have blackish hearts; these are the only Creatures that have yearly new horns. 1. Those Creatures that have great hearts are most timerous, because the heat is more dispersed; but on the contrary those Creatures that have lesser hearts are stronger, according to that saying, *vis unita fortior*; so we read in the first Iliad of *Homer*, that when *Achilles* told *Agamemnon* of his timerousnes, he answered him that he had *cor cervi*, the heart of a *Stag*. 2. This is a very swift Creature; *David* giveth God praise that he had given him the feet of a *Hart*, *Psal.* 18. 34. because God had alwayes given him speedy and prosperous success in his enterprises; he is naturally very leacherous, but especially at the rising of

of *Arcturus*, at which time he is obſerved to be fiercer then at other times; it is common among them to fight one with another for a Female, and oftentimes are mortally wounded; at this time their fleſh is ſomething rank, like the fleſh of *Goats*; after the Female hath been copulating with a Male, they then do ſeperate themſelves one from another; the Female eateth *Cummin*, which maketh her bring forth her young ones with a great deal of eaſe.

3. Although the *Hart* in ſome ſenſe may be termed a ſtupid Creature, inſomuch that when ſhe is hunted, if a Horſe cometh by her, ſhe perceiveth him not, (for ſhe hath her eyes fixed ſo on the Huntſmen,) yet this may be a great inſtance of her ſagacity and prudence, that ſhe alwayes feedeth and bringeth forth her young ones by the path way, by which ſhe need not fear being made a prey by wild beaſts, by reaſon of paſſengers coming ſo often by; ſhe hath a very tender care of her young ones, teaching them to avoyd the ſnares of the Huntſman, & inureth them to running while young; ſhe ſheweth them thoſe places which are the ſecureſt for them to lye in; as Rocks upon high Mountains, where there is but one way to it, and that but very narrow, and in an eminent danger to run thither; he is often ſeen to ſtand ſentinel, as it were, upon a Mountain, to ſee which wayes the Huntſman goeth, and if he cometh nigh her hole where ſhe is, ſhe will not run away, but reſiſteth them; we find *David*, in the 18. *Pſalm*, 33. giving God thanks that *he had made his feet like Hindes feet, and had ſet them upon high places*, i. e. That God had made

him as safe as *Hindes* are in high places; if he perceiveth himself grown fat, he goeth into some place where there is no path, nor any one passeth by, and if he seeth any man, he hideth himself, because his fatness maketh him that he cannot run so swiftly; thus in the Winter time, for then he is weaker than at other times; and so when he shedeth his horns, divine providence hath so ordered it, that they fall off very easily, for they grow not out of the skull, but out of the skin; the reason of his shedding his horns may be, because if they should grow still bigger and bigger, it would be a burthen to him; or else it may be, because it maketh a greater plenty of his horn (which is of such great use in Physick:) at the time of her bringing forth (which is in the Spring) she goeth aside into some private place, where no one may see her, and when she lyeth down, she either thrusteth her horn into the ground, or else hideth it where no one can see it; she goeth out to feed but in the night time; when she hath new horns growing, she tryeth the firmness of them by thrusting them against a Tree, and will never be seen abroad again until her horn is firm and fit for service; and when they are full grown out, she lyeth in the Sun that it may harden them; from all which it appeareth that the *Stag* is a wise Creature; she soon apprehendeth any danger approaching, if she pricketh up her ears; but otherwise she is easily taken; in *Scythia* it is reported that *Stags* are so tame, that they may be rid on like Horses; *Ælian* reporteth of King *Mithridates* that he would lye among *Bulls* and *Horses*, that he

had uſed familiarly, and alſo that he often ſlept with the *Stags* that he had tamed; if any one had come to him, one would have mowed, the *Horſe* would have neighed, and the *Stag* would make a great noiſe until he had awakened him. 5. They exceedingly love muſick, and are much delighted in hearing any one ſing; and therefore one goeth before a *Stag* and ſingeth to him, another cometh behind him and taketh him. 6. When he is ſo cloſely purſued by the Dogs, that he ſeeth there is no hope at all, he will run to the Huntſman, expecting more favour from him, than from the dogs; but ſome there are, who are of opinion, that this proceedeth from the fierceneſs of their Nature.

7. He hath no gall, yet his inwards are ſo bitter that a Dog will not touch them, unleſs they be very fat indeed; ſome have reported (but how true I ſhall not here diſpute) that in *Achaia* there are *Harts* who have their gall in their tayl. 8. When he is wounded with a Dart, the only cure he hath is to eat ſome of the herb called *Betony*, which helpeth both to draw out the Dart, and heal the wound. 9. The *Stag* is a very ſociable Creature, for they alwayes go together in companies; ſome have been ſeen to ſwim over Rivers in great companies; the Captain of them going firſt, and the hindermoſt laying their heads on the backs of the foremoſt; and if the foremoſt be tyred with ſwiming, another is put in his place, and he ſwimmeth behind all the reſt, and laying his head upon the back of him that is before him, recovereth himſelf again; ſometimes when he is hunted, he will

get himself into a low Tree, and hide himself among the boughs: Many wild beasts do hunt the *Hart* for a prey, as the weakest Creature; this they do alwayes in the morning, because then hunger pincheth them most; it is a wonderful thing to consider the great *Antipathy* that there is between a *Hart* and a *Serpent*, for he knoweth by natural instinct where the *Serpents* holes are; he goeth to the hole where he seeth and thinketh a *Serpent* is, and breatheth upon him untill he is forced to come out of his hole, and then he setteth upon him, and teareth him to pieces, or else eateth him up; the *Serpent* (after he hath eaten it) maketh him very thirsty, yet he knoweth by instinct of Nature, that if he drinketh any water before it is well digested, it will kill him; and upon this account he will endure thirst a long while, but at length he runneth to the water so swiftly that he is tyred before he cometh to the water, and when he is come to the fountain, he cryeth for weariness, making a lamentable noise, and panteth untill he hath recovered his breath before he will drink; thus we find *David* speaking, *as the* Hart *panteth after the water-brooks, so panteth my Soul after thee, O God, Psal.* 42. 1. when he cometh to the water, he doth not immediately drink, but first plungeth himself in the water, and after he hath eaten to me *Crabs* (if he can get any) he drinketh. In *Lybia* there are abundance of *Serpents*, and if they see a *Hart* lying along upon the ground, a great company of them leap upon him together, and one windeth himself about his neck, another about his back, some about his belly; he being

being thus tormented with them, when he feeleth them biting ſo hard, he ſtarteth up and runneth up and down the fields as if he were mad; at laſt he throweth himſelf upon the ground, and rubbing his back againſt the ground, deſtroyeth the Snakes; but when he ſeeth himſelf all over bloody, he runneth immediately to the water to waſh himſelf: the hatred that is between a *Serpent* and the *Hart*, is not only while alive, but after he is dead; for a *Serpent* if he ſmell a *Harts-horn* burning, will get away from it; this is alſo to be obſerved concerning the *Hart*, that when the wind bloweth he alwayes runneth againſt it, becauſe if he run with the wind it would carry the ſcent of him to the *dogs*. Thus we have finiſhed what is very neceſſary to be ſpoken of the nature and properties of the *Stag*; I ſhall now ſpeak to the ſeveral corollaries or inferences that may be drawn from the nature of it; there are many ſimilitudes which the Holy Scripture fetcheth from the *Stag*, which I find mentioned very often in profane Authors; I ſhall content my ſelf out of many to collect ſome few, and among thoſe many places in Scripture where we find mention made of this Creature, I think this which I ſhall here begin with, may be accounted the chiefeſt place, *viz. Pſal.* 22. 2. where we find the Son of God compared to the *Hind of the Morning*; where obſerve, 1. He is not compared to the *Hart*, but to the *Hind*, becauſe the *Hind* is the weaker Creature; thus we find, *Cant.* 5. 2. It is not, *Gemellus meus*, of male twinns, but *Gemella*, female twinns, becauſe the love that Females have for Females, is

greater

greater then that which they bear to Males; as *Galatinus* telleth, *lib.* 3. *chap.* 30. *Christ* when he ſuffered made his power of no effect, as *Irenæus* telleth us; that is, ſaith he, he ſuffered, and ſpake not a word. 2. It is not unworthy our obſervation, to conſider that which is added; the Morning *Hind*, *cerva matutina*, for the beaſts do make a prey of the *Hind* in the Morning, as being then the weakeſt and moſt obnoxious to danger. 3. *Hinds* fleſh is ſofter then that of the *Stag*, if it be hunted; thus the fleſh of *Chriſt* which was ſoftned by thoſe cruelties he endured, is thereby made food for us: *Ein guter murber Braten*, as the *Germanes* ſay. 4. As the *Hart* hath ſuch a hatred againſt *Serpents*, thus *Chriſt* came into this World, that he might deſtroy the *Old Serpent*, the Devil, that he might bruiſe his head, deſtroy his Kingdom and power; we read it promiſed, *Gen.* 3. 15. that *the ſeed of the Woman ſhall break the* Serpents *head*. 4. And as the hatred that is between the *Hart* and the *Serpent*, is the ſame after death; thus *Chriſt*, now he is dead, and riſen again, and ſitteth at the right hand of God, is ſtill deſtroying the Devils Kingdom, and doth by his breath, the preaching of the Goſpel, ruine and deſtroy him. 5. As the *Stag*, after he hath devoured the *Serpent*, burneth within with a vehement drouth, which they do ſignifie to others by that lamentable cry which they make, panting and howling as it were, untill they come to the Fountain; thus it was with *Chriſt*; we read that the *Serpent* ſhould bite his heel, *Gen.* 3. 15. *Chriſt* when he came into the World to ſave ſinners, to deſtroy the

the works of the Devil, he perceived the great weight of the wrath of God which then lay upon him, inſomuch that in the Garden he ſweat drops of blood, and when he was upon the Croſs, he cryed out that he was a thirſt, and with a bitter cry called upon God; ſaying, *My God, my God, why haſt thou forſaken me?* And when he had offered up ſupplications and prayers with ſtrong crying and tears, gave up the Ghoſt; all which is fully and emphatically ſet down by the Prophet *David*; *all my bones are out of joynt, my heart is like wax, it is melted in the midſt of my bowels, my ſtrength is dryed like a potſherd, and my tongue cleaveth to my jaws; I am poured out like water*, Pſal. 22. 6. As there are great ſtore of *Serpents* found in *Lybia*, which cannot endure the *Seag*; thus the Enemies are numerous that are againſt *Chriſt* and his Goſpel; and as the *Hart* when he is beſet with theſe *Serpents*, ſome of them winding about his neck, others about his feet, which he throwing himſelf upon the ground deſtroyeth, others he bruiſes, and after he hath cleared himſelf of them, immediately runneth to a River, partly to waſh himſelf from the blood, and partly to waſh away any venom that may be in the wounds; thus *Chriſt* endured the contradiction of ſinners, and by death overcame death, and conquered the Devil, and now enjoyeth Life Eternal; and hath left us efficacious remedies in his paſſion, which as often as we ſhall ſeriouſly conſider of, and meditate upon, will be an infallible cure for any deadly wound, that the Devil by any hainous ſin ſhall give unto us; the Church in the *Canticles*,

Chap.

Chap. 2. *v.* 9. ſpeaking of *Chriſt*, ſaith, *that he is like the* Roe, *or the young* Hart; or as ſome will have the words to ſignifie, a *wild Goat*; and they give us theſe reaſons for it; as, 1. Becauſe of his great ſwiftneſs and ſtrength, in leaping over the Mountains, ſo that he ſeemeth rather to flye than leap; ſo *Chriſt* is ſaid to come *leaping over the Mountains, and skipping over the Hills*; the word may alſo ſignifie *Harts*, for as *Harts* do fight one with another for the *Hind*; ſo doth *Chriſt* wage war with the Devil for the defence of the Church. 3. Many in *Chriſt* might be applyed to the Church, and to all good men as members of the ſame; thus all good men are compared to *Harts*, *Pſal.* 42. 1. *The* Hart *panteth after the water-brooks, ſo panteth my ſoul after thee, O God:* We might draw ſeveral inferences from the nature of this beaſt, and further ſhew wherein the good man and the *Hart* do agree; as, 1. The *Hart* is meek, and a very ſociable Creature, loving the company of his fellows; thus the Church hath received from *Chriſt* the ſpirit of meekneſs. 2. As the *Hart*, when ſurrounded and beſet with the *Hounds*, ſeeing no way to eſcape them, he will run to the Huntſman, rather then be made a prey to the *Hounds*; thus the Church in her greateſt danger runneth for help to God, and like an humble ſupplicant acknowledgeth her tranſgreſſions, and confeſſeth that ſhe hath deſerved greater puniſhments. 3. As *Harts* and *Goats* when hunted run for refuge to high Mountains and Rocks; ſo *Chriſtians* when any wayes diſtreſſed, look up to Heaven, from whence cometh their

their Salvation; and as the *Stag*, when he perceiveth himſelf wounded with a dart, their only cure is *Betony*; thus *Chriſtians* perceiving doubts to ariſe, can find comfort no where but in the Holy Scriptures; and as I ſaid before, ſome *Harts* have their Gall in their Tayls; ſo ought all good men patiently and quietly to endure injuries done unto them; not prone to revenge, but labouring daily to bridle and reſtrain their unruly paſſions. 4. As there is a natural *Antipathy* and enmity between the *Hart* and the *Serpent*; thus the Church in all Ages hath alwayes had implacable Enemies, Tyrants, Hereticks, &c. And as when he is hunted, it groweth exceeding hot, and extreamly thirſteth for water; ſo when good men are vexed and perſecuted by wicked men, they immediately betake themſelves to the ſervice of God, expecting there alone to find help and ſuccour in all their extremities; and as when they ſwim over any River, they ſo order themſelves, that the head of one lyeth on the back of another; ſo we ought all *to bear one anothers burthens*; and as, although they have large Horns, yet they hurt no one, but are very timerous; ſo Chriſtians ought not to truſt in an *Arm of fleſh*: St. *Baſil* ſaith, that as *Harts* by their breath do expell, and (as it were) draw out the poyſon from the *Serpents* hole; ſo good men, by their good converſation do often convert and reclaim men from their ſins.

And as in the *Cant. Chriſt* and the *Church* are compared to two friends, in like manner the *Hart* is an eminent inſtance and *Symbol* of love and friendſhip,

friendship, concerning which we will not now speak any thing, having at large spoken to it in the former part of this Chapter.

And as oftentimes the Horns are of no use to the *Hart*; so neither do riches profit the owner, because as we often see the owner never liveth to enjoy what he hath gotten; thus it often cometh to pass, that outward strength hath done a great deal of mischief, therefore it is alwayes good to trust in God for relief in all our miseries; we read, *Psal.* 29. *That the voyce of the Lord maketh the Hinds to Calve*; which is as if he should say, that God was even the midwife and Physician at the time of their bringing forth; some say that the *Hart* is very fearful of Thunder, for when it Thundreth she never bringeth forth her young alive, which God, in the fore-cited place, is said to prevent; he also *breaketh the Cedars of* Lebanon; *i. e.* by his word he humbleth the high and lofty spirits of men, he is said there to make the *Hinds to Calve*, *i. e.* he by his Gospel comforteth and supporteth all weak and despairing Christians; but having so largely spoken of this beast, we shall say no more of it.

CHAP.

CHAP. XVI.

Of the Hog.

BEfore we ſhall ſpeak of the Nature of this Creature, we ſhall conſider the difference between the *Hog*, the *wild Boar*, the *tame Boar*, the *Pig*, *Sow*, and the *Porcupine*, which ſome do think is rather a kind of *Hedge-hog*; as the *Ape* is likeſt to a man in his outward parts; ſo the Author of that little Anatomical exerciſe, (which *Galen* is ſuppoſed to have writ) ſaith that a *Hog* of all other Creatures is likeſt to a *Man* in his inward parts, whoſe fleſh is ſo like to mans fleſh, both in ſmell and taſte, that (as *Conradus Geſner* ſaith) ſeveral have eaten the one for the other, not diſcovering of it by taſte or ſmell; theſe things premiſed, I come now more particularly to ſpeak of it.

1. It hath exceeding hard hairs, of a devouring gluttonous Nature, and therefore his head continually looketh towards the ground, and never can look upwards, and by his ſcent and continual ſmelling of the Earth, he findeth Roots, Bones, Carrion, Dung, and never refuſeth any thing that he findeth.

2. It is hot and moiſt; and therefore it is that ſometimes we ſee hard ſwellings grow about them; ſo that *Butchers* looking under their tongues, will tell whether a *Hog* be good or no. Thoſe *Hogs* which

which are fed of rotten Apples, bean cods, and ſuch moiſt meat, their fleſh is moiſter and pleaſanter than other meat, but not ſo healthful for the body; they have another way to know a *Hog* by looking on their backs, for they ſee whether the blood be good or no that cometh out upon the plucking ſome hairs off by the roots; the way to have them clear from theſe ſwellings, is to let them run abroad, and keep them in clean ſties; Butchers commonly ſay, that it is very ſeldom but that a *Hog* is troubled with ſome diſtemper or other, either in his Lungs, Lights, Liver, &c. but moſt eſpecially they are troubled with Lice, which breed moſt upon their backs; but the head-ach is an *epidemical* diſeaſe among all *Hogs*, of which many dye. 3. It is ſo greedy a Creature, that he hath no meaſure in eating, and groweth ſo fat, that ſometimes he is not able to go; they have lain ſo long in one place, that *Mice* have bred under them; *Otto Melander* ſaith, that in *Arcadia* he ſaw a *Hog* ſo fat that he could not ſtir, and that a *Rat* had eat a hole in his fleſh, and there bred young ones; as *Marcus Varro* ſaith, quoting *Johannes Rivius*, in his Book concerning the *inſtitution of Children*: this Creature liveth as if he were born for nothing but to eat; and, as there he obſerveth, the groſſeſt bodies breed the worſt blood; he hath nothing of ſubtilty or craft in him, but is a dull, ſtupid, ſenſleſs Creature, and can never be brought to any ſervice, as are other Creatures, though wild; *viz. Lyons, Bears*, &c. and therefore *Cicero* ſaith, that the life of a *Sow* is for nothing but to keep it from putrifying,

putrifying, and as the *Proverb, habet animam pro ſale*, their ſouls are of no other uſe than to keep the body from ſtinking; pigs will ſuck any ſow, and therefore they uſe to diſtinguiſh one from another by ſticking pitch upon them. 4. They very much delight to be in the mud, which they doe not perceive the ſtench of, becauſe they often breathe in the mud, and doe not take the ſcent up into their noſe; he cannot endure the ſmel of a *Roſe* or *ſweet Marjoram*; and, as *Varro* ſaith, that tumbling and wallowing in the mud is as pleaſant to the Swine as waſhing to a man; he loveth roots better then any thing, will eat ſomething of whatever he findeth, he very greedily devoureth ſerpents, and the dead carkaſs of any creature, nay he will eat the carkaſs of his fellow creature, which no other creature will doe. She is ſo impatient of hunger, that oftentimes ſhe devoureth her young, and therefore it is no ſtrange thing, as ſome have thought, for a Sow to devour her pigs. 5. *It is no leſs fruitful then leacherous*, for it is ſo exceeding enflamed with luſt that they will fight one with another for the female; it hath almoſt the ſtrength of a *Lyon*, for a *Boar* when hunted will not only throw the Huntſman down, but if he hath no help will kill him. 6. *The Sow never ſheddeth her hair in the winter time*, as all other four-footed creatures doe. It is the particular property of the *Boar*, who when he ſeeth unavoidable death, he ſingleth out one of the Huntſmen and will run upon him, with the greateſt rage imaginable, not to be affrighted with ſwords or ſticks; it is worth obſer-

vation, to consider that if one Hog be hurt, and he beginneth to grumble, all the rest of the Hogs of the same company come in to him; it is needless to recite any thing more of this creature, it being so commonly known: now let us see what we may learn from the nature of it. I might give *Examples* of this creature, out of several prophane Authors; but I shall only set down one or two out of the *Holy Scripture*: the first place I shall speak to, shall be taken out of the Old Testament, in the 14. of *Deut. v.*8. where we find the *Jews* were forbidden the *eating of Swines flesh*; some may enquire the reason of this prohibition, since, according to the judgement of all Physitians, it may be reckoned one of the best sorts of meats, provided that it have no distemper upon it; nay they were not only forbidden the eating of it, but they were not so much as to touch the carkass of it after it was dead; the reasons of which among others may be these.

1. Lest the Vines and Olive trees in the fragrant Gardens should be rooted up by this venemous creature; for he will not eat the tops of herbs, but pull them up by the roots.

2. To prevent the encrease and spreading of diseases among them, who were alwayes very subject to the *Leprosie*; Swine being often troubled with hard swellings, which soon putrifie, being not well fed. *Conradus Gesner* hath observed that *white Hens* are troubled with the same disease. But,

3. The next reason of their being forbidden Swines flesh may be, that by their abstinence they might

might give a teſtimony of their obedience to God, which would not have appeared in abſtaining from thoſe things which in their own nature were hurtful; but in abſtaining from thoſe things that were uſefull and pleaſant; for Swines fleſh (as we ſaid before) is the likeſt to mans fleſh. 4. *Lactantius* telleth us a fourth cauſe, in his Book *de vera ſapientia. cap.* 17. *God forbid the Jews the eating of Swines fleſh,* (*ſaith he*) *that thereby they might learn to keep themſelves from all ſins of uncleanneſs, for Swines are filthy and unclean creatures; never ſo much as once looking up unto heaven, but alwayes rooting in the earth continually ſeeking for food; and no creature is of ſo little uſe as they are, for every creature is either good for drawing, for tilling the ground, for eaſing of burthens, or elſe they ſerve to clothe us, or give us milk, or laſt of all, are for a ſafeguard unto us: ſo that no creature but is of ſome uſe or other to man. God therefore forbids them to eat Swines fleſh which was fed only to live. He would have them take heed, from this coeature, of being gluttons, which would very much hinder the free exerciſe of juſtice amongſt them, as alſo that they ſhould not plunge themſelves in filthy luſts as the Sow doth in the mire, and that they ſhould not be ſubject to, nor clog themſelves with earthly pleaſures; for they are beſmeared with mud or clay, that make riches their God; thus far* Lactantius. The Sow never looks up to heaven but when he grunteth, and then it is only with his eyes lift up; he will be much under trees, loving exceedingly to feed upon *Acorns*, but never looketh up to the *Oak* from whence they fall; thus wicked

covetous men, though they enjoy all this worlds good, never look up to God who is the tree of life, who is the Authour and Giver of them. *Physitians* say, that those who have small foreheads have no more learning in them than a Hog; and that they who have a thick nose and flat at the end, are fooliſh; and if they have a thick neck, then they are cholerick: all Authors compare those men that are given to luſt to Swine; thus *Chriſt*, *Mat.* 7. 6. Forbiddeth us to *caſt Pearls before Dogs and Swine*, not to dogs, i. e. to furious perſecutors; not to Swine, i. e. to unclean perſons, who contrary to their conſciences wallow in their ſins, and that men ſhould not be deterred from preaching the Goſpel by the ingratitude of their hearers, Chriſt commandeth them to preach to thoſe who are more willing and obedient; thus we find *Epicures* and *Drunkards* are compared to Swine. 2 *Pet.* 2. 22. for firſt, as the Hog is a moſt dull ſtupid creature, having not ſo much reaſon as to diſtinguiſh good from bad; nor can he be made fit for any ſervice; thus wicked men will not underſtand the things of God, not being at all moved at any Sermon, but doe deſpiſe even wiſdom it ſelf. The ſame *Chriſt* telleth us, in another place, that the cares of this world is one great hinderance of our profiting by the word. 2. Swine are led only by their appetite, alwayes living an intemperate gluttonous life, *Jeremiah*, *cap.* 12. 3. ſaith, that wicked men who flouriſh in this life, and enjoy all the world can afford them, are *fatted for the ſlaughter*: and as Swine doe devour any thing that cometh next to

their

their mouth, (for diſh-water is a very pleaſant drink to them) thus wicked covetous men uſe all meanes, both right and wrong, to obtain their covetous deſires; ſometimes we pull out ſome of their teeth to prevent miſchief; thus wicked men are kept from doing that miſchief which otherwiſe they would doe, for fear of the Laws. 3. As Swine cannot diſtinguiſh between Pearls and Carrion, but trample upon them both, ſo ſinners doe not ſee any difference between earthly and heavenly things. Nay, they contemn the latter, and only ſeek for earthly things; and as they cannot endure the ſcent of roſes and ſweet Marjoram; ſo cannot wicked men endure that breath of life which is breathed out of the *Holy Scripture*. Swine doe not onely delight in dung, but they count the ſmel of carrion a ſweet ſcent. Thus wicked men count all their ſins vertues; ſo it is common among us now, not to count drunkenneſs any ſin, but a vertue; ſo of other vices; and as the Sow after her waſhing will turn to the mire again, ſo wicked men, after a feigned repentance, will turn again to their former wicked life; and alſo, as this creature defileth any thing which he toucheth with his ſnout, thus doe wicked men by their evil lives; and as we commonly ſee the Sow teacheth the young Pigs betimes to wallow in the mire, ſo wicked men begin betimes to teach their children to doe wickedly; if one Hog be hurt, all the reſt of the company will run to help him; ſo if the Miniſter accuſeth one wicked man of his ſins, all his company will run to help him. But we may learn

ſome good inſtructions from the nature of the Sow in this particular, in which ſhe ſheweth a tender nature and a great love to her fellows; thus ought Chriſtians to be pitiful & tender-hearted to their fellow creatures when under any miſery or affliction; but more particularly we may compare the Hog and the covetous man together; for as the Hog doth nothing all his life long but eat and ſeek for food; thus is it the whole buſineſs of the covetous mans life to heap up riches, and to encreaſe his wealth.

2. As the Hog is never ſatisfied with what he eates, ſo are the deſires of the covetous never to be ſatisfied with riches.

3. As the Hog is of no uſe nor ſervice to any one while alive; ſo it is with the covetous man, who never doth any good with what he hath while alive.

4. As Swines when very hungry and cannot get any thing to eat, doe not ſpare their young piggs, but greedily devour them; thus covetous men will have their greedy deſires ſatisfied, and ſpare neither friends nor relations, but are for what they can get of either.

5. As the Hog if he heareth any noiſe about his ſtye preſently beginneth to gruntle, fearing that ſome body is coming to take his life away; thu are covetous men afraid of every one, leſt they ſhould rob him of his pelf.

6. As the Hog is continually grunting all the while he is at the trough, eating in fear leſt any ſhould take it away from him; thus covetous men doe

doe not enjoy what they have, but are in fear leſt by any accident they ſhould loſe what they have.

7. As the Hog will ſoon forget the miſery of his fellow, though at the hearing of him cry many of them will run to help him; thus it is with the covetous men, who have no true affection to their friends and relations, but when ſelf-intereſt is at the bottom of it.

8. As the Hog maketh a great noiſe and loud cries when he is going to be killed; thus are covetous men as fearfull of death.

9. As when Swine are killed, there are puddings and ſauſages ſent about to friends and neighbours, which are eaten with a great deal of joy; thus do wicked heires daily expect and deſire the death of the covetous miſer, and then with joy they divide what with care and pains he had gathered together.

As Swine never ſhed their hairs in the winter time, thus it is with the wicked, who never leave off their wicked wayes; and as the Sow after her waſhing, returns again to her wallowing in the mire; thus doe wicked men after a feigned repentance return again to their former wicked courſes; and as Swine doe not make any noiſe towards heaven; thus wicked men while in peace and proſperity never ſeek God; but when under afflictions and troubles, *Pſal.* 80. 14.

10. To conclude, the enemies of the Church are compared to *wild Boares deſtroying the Vineyards*, who will often whet and ſharpen their teeth, ru-

ſhing upon the Huntſman with ſo great violence that it is very hard for him to eſcape with his life; thus with no leſs rage and violence doe the enemies of the Church act againſt her. *Xenophon*, *Opianus*, *Pollux*, and ſeveral other writers do tell us, that it is of ſo fiery a nature, that when for wearineſs he is forced to lye down upon the ground, his teeth are ſo inflamed and his whole mouth, that if you take a hair from his neck, and put it into his mouth, it will ſet it on fire; the enemies of Chriſt are as fierce againſt his Church, as the Boar is againſt the Huntſman; an example of this we have, in our modern ſtory; who have ſworn for themſelves and their poſterity the ruine who have and deſtruction of all *Lutherans*; and as the Boar (which may not unproperly be called a kind of Swine) until ſhe hath voided her ruine, cannot fly the enemy, but will ſtand ſtill and be taken; thus the enemies of the Church, unleſs they doe leave and forſake their ſins, cannot avoid the wrath of God; and as the Boar, when ill, cureth himſelf tby the Ivy-tree; thus there is no remedy for the cure of ſinners but the word of God; and as the Boar if inraged will for madneſs run into his ſtye; thus many men, in a paſsion, will ſay and doe that which at laſt proveth their own ruine: we reade in St. *Matthews* Goſpel, of the Devills that beſought Chriſt, if he caſt them out *that they might enter into the herd of Swine*, Chriſt gave them leave to goe, the Devil was very willing to enter into the herd; from whence we may learn thus much, that the Devil dwelleth in thoſe perſons, who like Hogs

and

and Swine delight to continue in their ſins and iniquities; and as the *Gadarens* deſired Chriſt to depart out of their Coaſts, leſt they ſhould loſe any more Hogs; thus it is with wicked men, who rather then they will loſe the enjoyment of a baſe filthy luſt, will let Chriſt, God and Heaven, and all go. Thus much of the Hog.

CHAP. XVII.

Of the Fox.

THE Fox is a creature commonly known to all, and therefore I ſhall not be very large in ſpeaking of it; only I ſhall ſay ſomething to thoſe ſevetal places of Scripture, where we find this creature made mention of: there are three things which I obſerve in the Fox; it is a very crafty and ſubtle, and it is a cruel and gluttonous Creature. *Ambroſius* (in his *Hexameron*) ſaith, that the Fox is to be hated for his greedineſs, and that he is deſpiſed for his weakneſs, and that while he is laying waite for another, he doth not take care enough of himſelf. I find that Foxes and Weaſels may be ſaid to be equally cunning, eſpecially Ferrets and white Weaſels; there is alſo a ſea-fiſh called a Fox, which I think doth not come far ſhort of this Creature we are now ſpeaking to, for ſubtilty and craftineſs; that the Fox is ſo, appears from thoſe Fables which are extant concerning him, by which his craftineſs, &c. is ſignified to us; but we ſhall have

ſhall have occaſion to ſpeak of this at large hereafter; that he is malicious and revengeful appears, in that all his craftineſs, &c. is only imployed to the deſtruction of other Creatures; and his gluttony appears in that he is continually ſeeking for his prey, never being ſatisfied; which three odious properties are applyed to Hypocrites, *Luk.* 9. 58. and that chiefly to *Herod*, *Luk.* 13. 32. *Go and tell that Fox, &c.*

The Fox therefore, as we ſaid before, is very crafty; which will appear,

1. In that he claps his tail between his legs when he is purſued,

2. He hath a very large hairy tail, inſomuch that the dogs purſuing of him catch hold of his tail; & thinking to catch hold of him, inſtead of fleſh get nothing but their mouthes full of hair, by which means they loſe their hold of him.

3. When he perceiveth he cannot eſcape he urin's on his tayl and whisks it on the dogs, which hath an exceeding ſtrong ſcent, inſomuch that the dogs not enduring the ſcent are for a while forced to deſiſt.

4. He often when he is in danger, and no avoiding of it, he will bite the dogs on their hinder legs, for that is the tendereſt part about them.

5. Becauſe the Urchine is too ſtrong for him, he taketh him by craft; for when he caſteth himſelf down upon the ground, he leapeth upon his belly and deſtroyeth him.

6. The Fox hath a way to take fiſh; wandring by the ſhoar, he dippeth his tayl in the water; the

little

little fiſh immediately entangle themſelves in his tayl, and ſo are taken.

7. He his often troubled with waſps in the ſummer time, but uſeth this wile to deſtroy them; he hideth himſelf, but layeth his tayl out; the Waſps fly to his tayl, and when there are abundance in it, he runneth to the wall or to ſome tree, and there ſtriketh his tayl againſt the tree, and rubbeth it againſt the ground, and ſo he deſtroyeth all of them.

8. If he wanteth any food and cannot tell where to get it, he lyeth upon the ground upon his back with his legs ſtretched abroad, and ſo feigneth himſelf dead; the Birdes ſeeing him lye ſo light on him, thinking he is dead; & when they are upon him he taketh them, and devoureth them.

9. He hideth himſelf privately when he knoweth there are Hens, Geeſe or Ducks, and ſo deſtroyeth them in the night time; he will be often ſucking the milk Pailes where he can find them; ſometimes he taketh a Hare by his trapps which he layeth for him. The Fox will eat Mice, and hens, after he hath killed them, but before he will not meddle with it. He is a deſtroyer of Peacocks, Doves, and almoſt all Birdes, as alſo of Hares; and therefore there are but few Hares where there are many Foxes; it is a known Fable of the Fox, the Geeſe, and Hens.

10. He will never eat if any one ſeeth him, but alwayes feeds by himſelf in his hole.

11. When he goeth abroad he never goeth ſtraight forwards, but in ſeveral paths and turnings, and

and therefore he is called *Vulpes quaſi Volvipes.*

12. He goeth as if he were lame, for his right legs are ſhorter than his left.

13. He is a greater devourer of tame, than of wild Creatures.

14. His breath is very ſtrong, and his urine is no leſs unpleaſant than his breath; and if he bites any one it is venemous; it is obſerved, that thoſe places where they are are very barren; the reaſon of which ſome think may be, that rank and unpleaſant ſmell which cometh from his body; ſo that, according to the Proverb, he ſtinks *ano & ore.*

15. When he wants food he will be very tame, & keep about houſes, and in the night time, if he can get any thing he takes it, and runs with it into the woods, and his hole or den hath ſix or ſeven wayes to it, leſt any one ſhould trayle him.

16. There is a kind of mutual love between the Fox and the Serpent; for both of them love to be in holes and Caves; but though Foxes have holes, yet they be not of their own making; for thoſe holes which the Badgers make for themſelves, they by craft couſen them of by this ſtratagem; when he ſeeth any of their holes empty, he immediately dungs juſt at the mouth of the hole; when the Badger returns he not enduring ſuch a rank ſmell is forced to leave his hole; the ſeveral wayes which lead to his hole are a great diſtance one from another; for were they near one another, if the Huntſman laid a gin at one place, let him come out where he would the dogs would ſee him. We find

that

that Chriſt ſpoke of the holes of Foxes, *Mat.* 8. 18. *Luk.* 9. 58. *The Foxes have holes, and the Birdes of the air have neſts, &c.* Serpents, Apes, and Foxes, and all ſuch like miſchievous creatures, are obſerved to have very ſmal eyes; but the more innocent creatures, ſuch as Sheep, Oxen, &c. have very large eyes; the Crow and the Fox are often ſeen to be together. There is a Bird called the *Oſalus*, which is a great deſtroyer of Foxes, for he will light upon the Fox and pull the haires off his back, and if he knoweth where his young ones are, will kill them all; and therefore the Fox is ſeldom found big; and when ſhe hath brought forth her young, ſhe hideth them where no one can find them; when ſhe is old it is a hard matter to take her in a net, neither will ſhe be deceived by taking any thing that you ſhall throw unto her.

17, The Fox feedeth upon dead carkaſſes; we find *David* curſing his enemies who had ſought for his ſoul, *thoſe that ſeek my ſoul to deſtroy it, ſhall go into the lower parts of the earth, they ſhall fall by the ſword, they ſhall be a portion for Foxes. Pſ.* 63. 9, 10. *Origen* underſtandeth by the Fox the Devil, parts of whom are all wicked men; yet we may very well by it underſtand temporal puniſhment for wicked men; offenders & malefactors are here deſtroy'd by the ſword, & their carkaſſes caſt to the beaſts of the field, that ſtory will very well come in here, that *Pauſanias* relateth in his Hiſtory of *Meſſene*, a little City in *Peloponeſe* in *Greece*; which is of one *Ariſtomenes Meſſenius*, who was taken by the *Lacedemonians*, and condemned to dye; and after the

the Custom of those people he was thrown into a very deep Cave and there to starve, where many malefactors before him had been thrown, and died with hunger; he lying there very sad, and expecting a lingring death, he saw a *Fox* coming privily and very slowly to devour a Carcass which lay by him; he seeing that covereth his face with the garment that he had about him; and so lay for dead; the *Fox* at last perceiving him lie so, thinking that he had been dead, setteth upon him, and immediately catcheth at his garment to teare it off from him, the better to come to his carkass; the man with one hand catcheth hold of the *Fox*, and with the other hand keepeth on his clothes that the *Fox* should not bite him; the *Fox* striving to get away, the man keeping his hold, followeth him from one hole to another, until he came to a little hole where he saw light; he let the *Fox* goe, broke his way through and escaped; but when this was told to the *Lacedemonians*, that *Aristomenes* was escaped and alive among his friends, they thought it as great a miracle, as if he had arose from the dead. *Pliny* telleth us, that if they chance to eat bitter Almonds it is death to them except they can get water; in *Thracia* if he goeth over any ice; he will first lay his ear to it, if he hear the current of the water underneath he will not venture over, fearing lest it be too weak to bear him; if a *Fox* runneth mad he hath the same qualities as a mad dog: but we have spoken enough of the nature and properties of the creature. Authors have deduced many and useful inferences

from

from it ; I ſhall for brevity ſake only tell the reader thus much, that the craftineſs and ſubtilty of the *Fox*, is an evidevt ſymbole and example of that craft and deceit which is in the Devil and all his agents; which how great it is in transforming himſelf into an Angel of light, will be better altogether omitted, then briefly to ſpeak of, as the Orator once ſaid of *Carthage*: with what fraudulent expreſsions did he deceive our firſt Parents? with what ſubtilty did he tempt Chriſt himſelf? and how many cheats doth he put upon men dayly, but chiefly thoſe that think themſelves moſt ſecure? how eaſily doth he deceive Witches and Inchanters? he telleth them how to bring a flood, how to make thunder, and he deſtroyeth theſe ; nay he is not contented with this neither, but at their death he being not able to give that help which he promiſed, deſtroyeth both body and ſoul ; *Sampſon* is ſaid, *Judg.* 15. 4. to get 300. *Foxes*, and to tye them together with firebrands at their tailes, and ſo ſent them into his enemies corn; ſome doubt how it could be done; for firſt, *Sampſon* could not get ſo many; and ſecondly, although he might get them, yet he could not tye firebrands to their tails; to both which I anſwer, that about the *Caſpian* Sea there are ſo many *Foxes*, as *Ælian* reporteth, that they will come into Towns and Cities in great companies, but doe no one any hurt, fawning upon every body; and as amongſt us we have ſo many Goats, that they will often get into the Vineyards and pull down the Vines ; So in *Judæa*, in old times, they were as much troubled with *Foxes*, as

ap-

appeareth, *Cant.* 2. 15. *Take us the Foxes, the little Foxes that ſpoyl the Vines, for our Vines have tender grapes.*

To the ſecond objection, I anſwer, that we have many like examples in prophane Authors; thus we read in *Ovid. lib.* 4. *Faſtorum*, of ſeveral *Foxes* that have been ſent amongſt corn with firebrands at their tails.

Cur igitur miſſa junctis ardentia tædis
terga ferant vulpes, cauſa docenda mihi eſt.

And a little further, you may read,

Is capit extremi vulpem in convalle ſalicti,
abſtulerat multas illa cohortis aves.
Captivam ſtipula fœnoque involvit & ignes,
admovet urentes effugit illa manus.
Quà fugit incendit veſtitos meſsibus agros.
Flammoſis vites ignibus aura dabat.
Factum abiit, monumenta manent, nam dicere cer-
nunc quoque lex vulpem carſeolana vetat (tam
Utque luat pœnas genus hoc Cerealibus ardet
quoque modo ſegetes perdidit, ille perit.

But enough of this; we will now return to the ſtory of *Sampſon*, who may ſignifie to us a true teacher or Doctor who is ſet, whoſe work and buſineſs is to ſee it that it flouriſheth; but we may compare the *Foxes* unto Hereticks who are tyed together by their tailes, i.e. they conſent and agree to deſtroy and ruine the Church; but their heads are diſtant

diſtant one from another, *i. e.* they differ in judgement and opinion; notwithſtanding all makes for the ruine of the Church, *Sampſon* therefore gathereth the Foxes together, *i. e.* to ſhew that they are all agreed to trouble the *Church*, *Neh.* 4. 8. We read, that when the *Jews* returned from Captivity, and began again to build the Temple, and the Heathens their Enemies hearing of it, ſaid, *Even that which they build, if a Fox go up, he ſhall even break down their ſtone wall*; Thus, as the Enemies of the Jews thought, that the wall which they built was ſo weak, that they might eaſily be laid waſte, even by Foxes, &c. Thus the Enemies of the Church, if they ſee that our *Sanctum Sanctorum* is likely to be built, *i. e.* that by the preaching of the Goſpel many ſhall be converted; they think it an eaſie matter by ſubtil diſputations to overthrow and ruine; this we ſee happned in the primitive *Church*, which appears by thoſe many and long diſputations which we ſee the Fathers had with the Philoſophers of thoſe times.

Take us the little Foxes which ſpoyl the Vines, *Cant.* 2. 15. *falſe Prophets* and Hereticks are compared to *Foxes*, *Ezek.* 13. 4. *O Iſrael, thy Prophets are like the Foxes in the Deſarts*; that is a remarkable place in the *Canticles*, *of the little Foxes that ſpoyled the Vines*; *Origen* by the *Foxes* underſtandeth *Devils*; for as *Foxes* are fed with cluſters of Grapes, that is, they ſpoyle the Vines while young, and their tender branches but juſt grown out: thus the *Devil* hideth himſelf in Dens, but

on purpoſe to entrap young Chriſtians, and with evil thoughts to extinguiſh the flower of virtues as ſoon as budded, and but beginning to appear, but eſpecially in young men, when they have but juſt begun to lead an honeſt life: I could by many examples ſhew how young men are in love with vice, as Drunkenneſs, filthy and obſcene ſongs, immodeſt pictures, &c. ſo that it was too truly ſaid by ſome of the Fathers, that *the youthful age of moſt is ſacrificed to the Devil*, the beſt part of moſt men are ſpent in the worſt things; no one can take this little young Fox but Chriſt, therefore we ought earneſtly to implore him, that he would govern and enlighten our youth by his Holy Spirit; the beſt time to take this *Fox* is while young, we ought betimes to ſtop the firſt beginnings of vice, before they become a habit; as we uſe to ſay, *principiis obſta.*

Fot in the forecited place of the *Canticles* it is ſaid, that theſe *Foxes* live to be taken when the Winter is paſt, and the ſhowers are over, when the voice of the *Turtle* is heard, &c. Hence ſome of the Holy *Fathers* underſtand by theſe little *Foxes*, Hereticks that lay waſte and deſtroy the Vineyard, that is the *Church*; and as in that place there is no mention made of *Lions*, *Tygers*, *Leopards*, *Bears*, &c. becauſe the Church never receiveth ſuch hurt from open Enemies, though they ſhed much blood, but rather by ſuch perſecutions it is the more increaſed, and groweth the better, according to thoſe Verſes,

San-

Sanguine ſuccrevit Eccleſia, ſanguine cœpit,
Sanguine fundata eſt, ſanguinis finis erit.

As thoſe little *Foxes* which lye hid under ground do moſt miſchief to the Vines, thus the greateſt Enemies of the Church lye in her very boſome, for the *Church* in all ages hath been like *Joſeph*, ſold by her own Brethren, and like *Sampſon* betrayed by his own Wife; thus *Chriſt* was betrayed into the hands of his Enemies by his own Diſciples; thus the *Church* chiefly ſuffereth by thoſe men that are maintained by her, as *Joſeph* preſerved the life of his Brethren that deſtroyed him; and no leſs doth it ſuffer from thoſe men whom it defendeth, and who know all her ſecrets; ſo *Judas* knew the Garden where *Chriſt* was wont to pray. And as *Foxes* by their craftineſs do great miſchief to Vines and Gardens, ſo the *Church* never ſuffereth more than from ſubtilty of arguments, by which young men are eaſily deceived, not being able to perceive the *fallacy* of them; We might illuſtrate this by the *example* of ſeveral Hereticks in all ages, who have uſed all wiles and *ſtratagems* to deceive; and as *Foxes* have ſeveral waies to their holes, ſo do wicked men turn and wind themſelves alwaies to deceive; and as the *Fox*, if he be neceſſitated to it by hunger, will ſeem to be tame, ſo do theſe deceivers ſeem to imitate the true Church; an eminent inſtance of this we have in Eccleſiaſtical Hiſtory, of *Arrius*, who ſeemed to be one of the true Church, and agreed with all *Orthodox*

men, and said that he would subscribe to the *Nicene Creed*, & the rest of the Decrees of that Councel, using these words, *What I have subscribed, I give my consent to*, but under his doublet he had a paper wherein was written another thing; but these *Foxes* are to be taken, they are to be confuted with strong arguments, and that while they are young, before their opinions get too big a head, before they have cast their urine and dung about, before their breath becometh rank, and their teeth venomous; that is, before they have by their false doctrine poysoned and infected mens judgements; they make those places barren where they are, *i.e.* they lay waste the *Church*; and as the *Foxes* have a kind of friendship with the Crow and Serpent, thus have Hereticks a correspondency and a great love for the Devil and his Agents; it is worthy our observation to consider how Ministers are compared to the Hunters of *Foxes*, who must be crafty and industrious to find them out; the little *Foxes* are only to be taken, for none can take the great one but the Son of God, who is described in the forecited place of the *Canticles*: the Germanes have this Proverb, *Eines Haas une inchs sein*, he that is once overcome by an Enemie, shall never be at quiet: they have another Proverb to the same purpose almost, which is this, *Ber einen inchs fangen wil, der mus einen schops hinder das Garn stellen*, it is a difficult thing to find out an Army that lyeth in ambush; with which Proverb we shall conclude our Discourse of the Fox.

CHAP.

CHAP. XVIII.

Of the Cat.

IN former times *Cats* were not ſo tame as to live in Houſes, and be familiar with us as they are now; for they uſed formerly to live only in Woods, and were exceeding cruel and venomous, making a prey of Foxes and Rabbets, &c. but yet doubtleſs their nature was the ſame then as it is now; for *God* at the firſt creation gave every creature thoſe properties which afterwards it retained; but yet I do not deny, but that about *Helvetia* there are wild *Cats* now, and, as *Conradus Geſner* ſaith, are very good food; the *Cat* in former times was one of the *Ægyptian Gods*, as *Diodorus Siculus* telleth us, and *Strabo* in his 27*th*. Book ſaith, that in the Reign of *Tiberius* there were above 7000 Romans ſlain in *Ægypt* for the killing of one *Cat*; but we will let this paſs: a *Cat* is not much unlike a *Lion* in his *face*, teeth, and claws, but his ears are ſomewhat rounder; the wild *Cats* moſt commonly are grey, and are almoſt of the colour of ice; the tame *Cat* is of divers colours, but moſt commonly are grey; Cats eyes ſhine in a dark night, they can ſee to get mice in the darkeſt night; thus the *Hyena* and the Batt have their ſight the ſtrongeſt when it is dark, their eyes are obſerved to be bigger and leſſer according to the change of the

Moon; if he ſeeth a mouſe run by him, he will run after him whatever he is doing of, and thence came the Proverb, the *Bride Cat*, which *Gregory Nazianzen* expoundeth thus, that if a *Cat* be adorned like a Bridegroom with rich attire, if he ſeeth a mouſe ſtir, though a Bride for attire, yet ſhe runneth after it, never minding her attire; thus are all ſpurious and falſe Miniſters; and he compareth them to ſome Gentlemen that have been given to lewd courſes, but afterwards have undertaken the office of the Miniſtry, and yet continue the ſame as they were before. 2. *Ælian, Lib.* 7. *Cap.* 40. ſaith, that *the Male Cat is the leacherouſeſt creature that is*, but the female not ſo bad, and very tender of her young ones; when the Male is thus inflamed with luſt, ſhe leaveth the Houſe, and wandereth up and down; the Male being ſo leacherous, killeth all the young ones, that he may enjoy the female the ſooner; the male at that time is exceeding fierce, and oftentimes do wound one another in the night time, where we commonly hear them make ſuch noiſes; but ſome do ſay that the male is not more luſtful than the female, but that they are both alike, nay ſometimes the female will fight for the male. 3. *A young Cat is very nimble*, climbing over Houſes, and up into Trees, and if he ſeeth any thing to move upon the ground, he will leap upon it, he will play with any that he meeteth with; but when old, then he is as dull and lazie: *Julius Cæſar Scaliger* ſaith, that in *Malabar* there are ſome Cats ſo nimble, that they will run as nimbly as a *Squirrel*. 4. *He*

is

is exceedingly cleanly, he will often be licking of himſelf, not induring any bad ſcent, and therefore maketh a hole with her feet, and hideth her own excrements in the earth. *Pliny* telleth us the reaſon of it is, that ſhe might not diſcover to the mice where ſhe is. 5. *At night ſhe will run into the darkeſt corners of the Houſe*, having a very ſharp and acute ſight, and can better ſee in the night time than in the day; very intemperate in her diet, and often is diſtempered by over-much eating, and therefore ſeldome liveth long; ſhe loveth to lye near ovens, and in the chimney-corner, and often burneth herſelf, ſhe will alwaies lye clean and ſoft, & will not leave the houſe that ſhe hath long lived though the houſe be left alone; not like the Dog, that loveth the people, and not the houſe; the breath of a *Cat* is very unwholſome, and the ſmell of his urine is very ſtrong, and therefore we uſe to ſay, that a *Cat* alwaies leaveth a ſtink behind him; he is naturally very hot, his skin is very warm, he being alwaies ſo hot, hath a bad ſcent about him; ſome cannot endure the breath of a *Cat*, and will ſmell it though they do not ſee him, and will ſweat untill he be removed out of the room, becauſe the Mother, when big of that child, could not endure a *Cat* her ſelf; the *Cat* will light on his feet though he falleth a great height, and ſeldome is hurt by any fall; if his skin be burned any where, he will not ſtir out of doors, but at other times will go about to ſhew himſelf: his breath is exceeding ſtrong and unwholſome (as we ſaid before) and therefore thoſe that let them lye

with

with them in bed are seldome free from diseases; he is a great enemie to serpents and toads; in time of sickness he will carry the contagion about him; he hateth no creature more than mice, and will easily find them out by their smell, and will see them when they do not see him; and oftentimes when he hath got one, first he will play with it, and afterwards devour it: thus do they serve birds; he loveth fish, but cannot endure the water, and these are the most noted things that we shall observe of the *Cat*; and I know none that more resemble the *Cat* than Flatterers: For, 1. As it is *a common creature*, so there is no place free now from Slanderers and Back-biters. 2. As *they creep into all corners and holes*, thus do Tale-bearers prye and search into all mens actions; and as they themselves do not perceive the strong smell that cometh from them, thus Back-biters aggravate other mens faults, but hide their own, and as the *Cat* loveth to be handled and stroked on the head, thus Flatterers love those that will give eare to their reports: as in the old time it was one of the *Ægyptian* gods, so Back-biters and Flatterers are by too many people honoured and loved; they, like the *Cat*, whereever they come, leave a strong scent behind them, and by the just judgement of God are often discovered.

CHAP.

CHAP. XIX.

Of the Hare *and* Coney.

THe *Hare* is generally known, and is very ſwift, and therefore ſome give the *Etymologie* of the word *Lepus* from *levi-pes*; he hath a very light round head, his ears are long, and but of a ſmall body, he never groweth fat, and never goeth, but alwaies leapeth; his hair is as ſoft as feathers; but the Fox hath a way to take him although he be ſo ſwift; when the Fox purſueth him, when he hath run after him a great way, he ſeemeth to give over purſuing him; the Hare perceiving of it, goeth on but very leaſurely, the Fox perceiving that, followeth him to his Burrough; the Hare can go up a Hill eaſier than he can go down, he is eaſier taken in a Valley than on a Hill; when he goeth down a Hill, he never goeth ſtraight forward, but windeth about; for his hinder feet being longer than his fore-feet, it is troubleſome for him to go down hill: his feet are very hairy, and cannot eaſily be hurt with running. 1. *He is very timerous*, as are all other creatures that have ſuch great hearts; (he is frighted at the ſhaking of a leafe) thoſe creatures that are ſtrong, as the Bull and Dog, have a lowd cry, but the Hart and Hare have a very ſmall cry: the Hare exceedingly feareth the *Eagle*, and is no leſs fearful of the ſnares

of

of the Fox; there is no virtue in the Hare worth commendation; but inſtead of this, Nature to recompence them (as the Heathen Philoſophers ſay) hath given them very long ears, that they might the better perceive dangers approaching; and as ſoon as he feareth any danger, he flyeth ſo ſwiftly, that ſometimes in the midſt of his flight he dieth; he is ſo fearful, that oftentimes to avoid one danger, he runneth into another; when he is purſued he runneth into his hole: It is reported of a *Hare*, that being hunted very hard, he ran into the Sea, and there was killed by the Sea-dog; no one would hunt a Hare with a Snail, according to the Dutch Proverb. It is a further argument of the timerouſneſs of the Hare, that ſhe ſhunneth thoſe places that paſſengers come through, but loveth woods and hedges; *Lyſander* did well when he commanded his men to be of good courage when they lay before *Corinth*, becauſe he ſaw a Hare running upon the walls; for, ſaith he, it cannot be that the *Hare* would be there, if they had ever uſed any military exerciſe upon them; and poſſibly from hence came that ſaying, that it is a bad ſign *for a Hare to croſs us* in the way; for it ſignifieth that thoſe places are very loneſome, and that few people frequent them, and ſo the more dangerous. 3. *It hath a very weak and infirm ſight*, he ſleepeth not as other creatures do with his eyes ſhut, and therefore of old, *to live the life of a Hare*, was as much as to ſay, you are in perpetual fear. 4. *It is exceeding fruitful*, and of all other creatures, this only after ſhe hath brought forth her young, conceiveth

ceiveth another; ſhe bringeth forth young, and yet continually is with young; whence *Herodotus* well obſerveth, that *God* hath ſo ordered it, that thoſe creatures which are uſeful and beneficial unto mankind, ſhould exceedingly increaſe; but on the other ſide, thoſe things that are ravenous and miſchievous, ſuch as are *Lions*, *Bears*, and *Wolves*, ſhould not increaſe ſo much; in old time it was thought, that thoſe that eat much *Hares fleſh*, it made them very fair, as *Martial* ſaith, and that it did in ſeven daies time, becauſe it is a kind of a melancholy fleſh, and good blood; *Martial* therefore maketh the *Hare* to be the beſt of all four-footed creatures;

Inter aves Turdus, ſi quis me judice certet;
Inter quadrupedes gloria prima Lepus.

Take it in Engliſh thus,

The Thruſh above all Birds that are;
And of four-footed Beaſts, the Hare.

That a *Hare* ſhould make one beautiful, I know no reaſon can be given. 5. *It is exceeding leacherous*, but moſtly in *January*, when if ſhe be hindred from the male, ſhe will devour thoſe young ones which ſhe had brought forth not long before. 6. *She may in ſome reſpects be ſaid to be crafty*; for in the Winter time ſhe is alwaies in plowed fields, but in Harveſt time ſhe hideth her ſelf in Vineyards, and after Harveſt, when the Grapes begin

to

to grow ripe, ſhe leaveth the Vineyards; when ſhe goeth to ſeek her food, ſhe alwaies goeth and cometh the ſame way, but not in a ſtraight line, but in ſeveral turnings and windings; ſhe ſeldome goeth amongſt the thorns, leſt it ſhould tear her hair; for the dogs by the ſcent of her hair would ſoon diſcover her: when ſhe bringeth forth her young, ſhe hideth them up and down in ſeveral places, and of all enemies ſhe feareth the *Hawk* moſt, and continually when hunted windeth up and down, and ſo deceiveth the dogs; we do not hunt the *Hare* for any hurt it doth us, but as we uſe to ſay, *the Hare is hunted for her fleſh*, from whence came the Proverb, *As ſafe as a Hare*, ſpoken of one who had riches, &c. for which only he was vexed and troubled by others: Neither is the *Hare* of an uncertain Sex, ſometimes male and ſometimes female, as ſome have falſly imagined, but it is alwaies the ſame.

The *Coney* is not much unlike the *Hare*, ſomething leſs, but much ſtronger, alwaies being under the earth, and makes her burroughs ſometimes under mountains, as *Martial* ſaith;

Gaudet in effoſſis habitare Cuniculus Antris,
Monſtravit faciles hoſtibus ille Vias.

The *Pſalmiſt* ſeems to ſpeak almoſt the ſame, *Pſal.* 10. 18. The *Coney* where ever ſhe makes her burrough, ſhe levels the ground again, leſt it ſhould be diſcovered; at mornings and evenings ſhe conſtantly

ſtantly cometh out of her burrough, and there ſhe ſits at the entrance of it, to ſee if there be any approaching danger; and if at any time ſhe be cloſely purſued, and hath no way to eſcape, ſhe immediately runs into her burrough, out of which there is no way to get her, but by ſending a *Ferret* after her; for there is nothing which the *Rabbet* hateth more than the *Ferret*; there is ſuch plenty of them in ſome parts of *Spain*, that oftentimes they have deſtroyed the *Harveſt*: Nay, we read of the Iſland called *Carpathia*, that the Inhabitants were once deſtroyed by them; and *Marcus Varro* (quoted by *Pliny*) ſaith, that there was a City in *Spain* undermined by *Coneys*: but what we ſaid before concerning the *Hare*, that it might be compared to timerous and cowardly men, we may ſay the like concerning the *Coney*; the Fable of the *Hares* and the *Lion* is known, how that the Hares would have given Laws to the *Lion*, who afterwards were deſtroyed by him; which may ſignifie thus much to us, that oftentimes mild and timerous Princes do rule and govern a fierce and war-like people, by whom their Kingdome is ſometimes overthrown; or elſe it may ſignifie thoſe men who are afraid to tell men of their faults: the *Germans* have a *Proverb*, *Der haſen Spurng*, i. e. *The anckle of an Hare*, meaning any thing that men truſt to, or relye upon; for the *Anckle-bone* in the *Hare* is that without which ſhe could not leap; but by the way we ſhall ſpeak to *Prov. 30. Verſ. 21. 25, 26. there are four things which are upon the earth, but are exceeding wiſe; the Ants are a people*

not

not strong, yet they prepare their meat in the Summer; the Coneys are but a feeble folk, yet make they their houses in the Rocks; the Locusts have no King, yet go they forth all of them by Bands; the Spider taketh hold with her hands, and is in Kings Palaces; by all which this wise King signifyeth to us, the great inadvertency and perverseness of mankind, who of all creatures is only able to consider his waies, and knoweth his own greatness and strength, and yet daily runneth into dangers: these four sorts of little creatures that *Solomon* spake of in the forecited place, though small, yet know their own weakness, and therefore chuse alwaies those places where they may be most secure; and will not go into any place where there may be a possibility of danger: the *Ants* begin betimes to lay up food for Winter: the *Hare* being timerous, doth not love to be in those places where any one cometh: the *Locust* being weak, liveth quietly, and doth not go where any one is in the place, knowing that it cannot so well avoid dangers: the *Spider* is alwaies exercising her curious art; therefore this is to be wiser than the wisest. 1. To know our own strength, and our own weakness. 2. To undertake nothing above our strength, but on the contrary, not to indulge our selves in sloth and idleness; and because there is some small difficulty in it wholly to let it alone; we know there are many mischiefs and distempers accompany drunkenness, and that idleness and wars, is not without its inconveniences, yet few do endeavour to shun the one or the other: the *Hare* being weak, goeth

not

not much abroad; the *Ant* becauſe poor, laboureth the more. *Plutarch* ſaith, that there is no ſmall creature ſo like, and great one, as is the *Hare* and the *Aſs*, in his eye, the colour, ears, and fleſh; and he ſaith further, in *Lib.* 4. *Symp.* the laſt queſtion, the *Jews* were therefore forbidden to eat the *Hare*, becauſe ſo like an *Aſs*; *Leviticus* 11. *c.* It is ſaid, *the Coney, becauſe he cheweth the cud, and divideth not the hoof, he is unclean unto you*; ſo *Deut.* 14. 7. by which prohibition they were moſt eſpecially to learn, chiefly to avoid the qualities of the *Hare*; when *Xerxes* brought his numerous Army againſt the *Grecians*, (as *Herodotus* relateth) a *Mare* brought forth a *Hare*, that ſignified to *Xerxes* that he ſhould not proſper in his undertakings, which alſo hapned.

CHAP. XX.

Of the Wolf.

THis creature is known to moſt, he is much like unto a Dog, but for fierceneſs like a *Lion*, only this difference, that he hath them not in the ſame degree, but as *Albertus* ſaith, more miſchievous and crafty; his chief properties particular to him, are ſtrength, ſwiftneſs, fierceneſs, and a natural hatred to ſheep; he hath no qualities that do deſerve any commendation. 1. *Whatſoever he teareth with his*

his claw, dieth. 2. His greedineſs and cruelty appeareth in this, when he goeth to ſeek his prey, he whetteth and ſharpneth his teeth *Eateth* the Herb *Origanum*; he can endure hunger for a long time together, but afterwards he will eat very greedily, and ſometimes too much, but he ſpeedily digeſteth what he ſo greedily devoureth; the reaſon of which quick digeſtion may be the great heat of his body, he being naturally of a very hot temper; the female conſtantly ſupplyeth her young ones with food, the male knoweth this, and therefore the female is fain to hide her prey from him; and as ſoon as ſhe hath taken her prey waſheth her mouth, leſt by her bloody mouth ſhe ſhould be diſcovered; but yet when the he-*Wolf* hath been out, and can take no prey, he forceth her to give him the prey that ſhe took for herſelf; his cruelty appeareth further in this, that he loveth nothing more than blood. 2. His craftineſs is more than his cruelty; for thoſe beaſts which have horns, ſhe cometh upon them, and beginneth at their tail, leſt by his horns he might be too hard for him; he often filleth his belly with earth, which maketh him more ponderous, and not ſo eaſily to be deſtroyed: he alwaies obſerveth this, never to go for his prey but in the night, or early in the morning, a little before day, that ſo he might not be ſeen by man or beaſt, by which means he alſo avoideth all ſnares and ginns that are laid for him: his eyes ſhine in the night, and do as it were ſparkle in the dark; his ſight is very ſtrong, ſeeing very exactly in the darkeſt night. 3. *He hath a great hatred to man,*

man, which appeareth in this; if a *Wolf* ſeeth a man firſt, he is not able to ſpeak; and on the other ſide, if a man firſt eſpyeth a Wolf, immediately he becometh tame, and hath nothing of fierceneſs or cruelty in him; the reaſon of which ſome have enquired into, who tell us it proceedeth from the hot, fiery ſpirit of the *Wolf*; that, they tell us, enters into the man; how true it is I know not, but *Camerarius* telleth us it is altogether fabulous, in his *Succiſ. Cap.* 23. vid. *Scalig. de Subtilitate, ad Card.* 344. *Exercit. Sect.* 1. *Camerarius*, in the forecited place ſaith, That a *Wolf* hath not ſuch a fear of wood and iron as of ſtone, which appeareth in this, that if a ſtone touch him, where it is touched, that part ſhall rot and putrefie; and therefore it is that he flyeth from the noiſe of ſtones; as a dog is ſooner frighted with a ſtone than a ſword: if once he getteth amongſt the ſheep, he will not only kill as much as he can eat, but if he be not hindred, will deſtroy the whole flock. 5. When he is extreme hungry, he will eat earth; he never hunteth for his prey where his young ones are, leſt they ſhould be diſcovered, for he hath a very great care of, and love for his young ones; and is very fierce when big with young: in all dangers ſhe betaketh her ſelf to flight before it be too late, and taketh her young ones with her into the woods; if ſhe goeth to the ſheep-fold, ſhe alwaies goeth againſt the wind, becauſe if ſhe ſhould go with the wind, it would carry her ſcent to the dogs; if ſhe loſe her feet in a ſnare, or one of them, ſhe teareth her ſelf for vexation, and is mad that ſhe is

taken. 6. He is very fearful of ſtones, if he heareth the noiſe of ſtones, immediately he runneth away into the woods; nay, he will ſwim over rivers, which they do in companies, the hindermoſt taking hold of the tail of the foremoſt. 7. If he eſpyeth a Goat, he hideth himſelf among green boughes that he may not be ſeen; when he is exceeding hungry, he will yawn and open his mouth; and if he can get nothing, he walketh with his mouth open: Wolves may be fitly compared to high-way men, who go in companies. At *Attica* a Province in *Greece* there was a Law made, that whoſoever killed a young *Wolf*, ſhould be rewarded with a talent of ſilver; but he that killed an old one, ſhould have two talents; for they are great enemies to man; though the young ones did never do any miſchief, yet they did what they could to kill them, to prevent the miſchiefs that they might do for the future: Adulterers and Whoremongers are often puniſhed by God with want and poverty, and thence it is that they are often forced to rob and ſteal to keep themſelves alive; and therefore we may not unfitly compare Adulterers and Wolves together; and therefore it is that Harlots are called Wolves; ſo *Romulus* and *Remus* were nouriſhed by a *Wolf*, that is, a Harlot, they being baſtards themſelves: if the Reader hath a mind to ſee more of it, let him read *Lactant. Lib.* 1. *Cap.* 20. *de vera ſapientia.* 9. He alwaies burieth ſome part of his prey, that ſo he may have ſomething to eat when he cannot get a prey. 10. There is a wonderful ſecret *antipathy* between

between the Sheep and the Wolf, that is plainly ſeen while alive, and when dead; for the ſheep-skin that the Wolf biteth, is afterwards full of lice; and I have heard that the guts of ſheep made into fiddle-ſtrings, will never tune with the ſtrings made of Wolves guts; if Wolves skins lye among ſheep-skins, they will be utterly ſpoyled; and if a Drum that is covered with a Wolves skin come neer a Drum that is covered with a ſheep-skin, it will preſently flye in pieces; but for the reaſon and truth of it, I ſhall further enquire when I come to ſpeak of the ſheep. 11. They are very much afraid of fire, and cannot endure to ſee a ſword, and therefore ſome alwaies carry flints about them, and when they ſee a Wolf they ſtrike fire, which when he ſeeth, he flyeth away; the like he doth at the ſight of a naked ſword. 12. If a horſe tread in the foot-ſteps of a *Wolf*, it maketh him dull and ſtupid for the preſent; and if a mare tread in her ſteps, ſhe cannot caſt her foale: *Bolapolines*, in his *Hieroglyphicks*, repreſenteth an abortive woman, by a mare treading upon a *Wolf*; nay if ſhe ſeeth but the guts of a dead *Wolf* any where, her ſtrength decayes, as *Camerarius* telleth us, *Lib.* 1. *Succiſe.* 23. 13. though ſhe be ſo greedy and ravenous, yet is ſhe very mindful of any one that doth her a courteſie. *Bonfinius* relateth a ſtory of a *Wolf*, who when he was taken, a paſſenger that came that waies, ſet him loſe again; when he was free, he obſerved which waies the man went, and the houſe where he dwelt, and afterwards would often drive Horſes and Cows out

of the field to his house: so that the fiercest creatures that are be mindful of kindnesses done to them; a *VVolf* when his belly is full, if among a flock of sheep, seemeth rather to be a lamb than a *VVolf*. *Aristotle* saith, *that in a certain place in* Greece, *the VVolf will couple with the dog*: when a company of Wolves have gotten a prey, they will equally divide what they have got; sometimes the Wolf and the dog will plot as it were together to go into a sheep-fold; She hateth the Bull, the Hart, the Fox, and the Goat; it hath all the properties and qualities of a *Lion*, he exceedeth the Lion in craft and deceitfulness; that creature which *Albertus* saith is begotten of a Stag and a Wolf, which some call a *Los* or a *Lynx*, is a kind of *VVolf*; it beareth an inveterate enmity to the *Hart*, and thence it is that in Latin he is called *Lupus Cervarius*, and for his ravenous and greedy nature cometh not behind the VVolf; nay, he will kill a VVolf, and hath been seen to have destroyed a young Lion; when he is hungry, and is eating, if he looketh back, he forgetteth that he hath any thing, and goeth to look after another prey: there is a beast like a VVolf who hath a mane like a horse, whom some call a *Hyæna*, he will go into graves, and devour dead bodies, a fit representation and symbole of those slanderers which do not spare to destroy the good name of their neighbour after he is dead. A VVolf will go among the sheep in the night time, and will learn those tones that the shepherds use to them; nay, they will learn the shepherds name, and will call them

them out by their names; the ſhepherd thinking it to be the voice of a man, cometh forth, and when he is come out, the Wolf falleth upon him, and deſtroyeth him; ſo ſhe often ſerveth dogs: Thus the Papiſts uſed to let Book-ſellers ſell heretical Books, and then mark what Noble men did buy of them, and afterwards accuſe them for it. The female *Hyæna* is much craftier than the male, for it was never yet found where ſhe lyeth at night; whatſoever ſhe toucheth is made dull and ſtupid ever after. *Philippus Camerarius*, *Succiſ.* 1 *Cap.* 28. ſaith, That there are no *Wolves* in *England*; for they being exceeding deſtroyers of ſheep, and making of Cloath being the chief of *Englands* Trade; Thoſe Malefactors in former times that were condemned, had their lives given them upon this condition, that each man ſhould kill a *Wolf*; this creature is not only a fit repreſentation of theeves and robbers, but may alſo fitly reſemble the Devil, Hereticks, and Tyrants.

John. 10. 12. *Chriſt* maketh mention of the *Wolf*, in the parable of the ſhepherd and the ſheep, by which the Devil is to be underſtood. For, 1. As the *Wolf* continually goeth about to deſtroy men and beaſts, ſo is the Devil the moſt implacable enemie to all mankind. 2. As the *Wolf* by nature is ſo greedy and ravenous that he can never be ſatisfied, ſo neither is the Devil ever ſatisfied with thoſe millions of ſouls that he yearly deſtroyeth. 3. The *Wolf* hath a ſharp and acute ſight, ſeeing beſt in the night time; and they ſay of her that ſhe can ſmell her prey when ſhe is

half a Germane mile from him: Thus the Devil by ſo many years experience groweth more ſubtil, eaſily perceiving to what ſins every mans natural inclination leadeth him unto. 4. As they will ſometimes devour a whole ſheep, ſometimes only ſome part of it; ſo doth the Devil, by divine permiſſion, ſometimes take away our eſtates only, ſometimes our health; nay, ſometimes deſtroyeth body and ſoul. 5. As the *Wolf* is a moſt crafty, cunning creature; ſo is the Devil full of his crafty and ſubtil devices; for as the *Wolf* chiefly ſeeketh her prey in a clowdy night, being then not ſo eaſily perceived: ſo the Devil maketh his aſſaults, and tempteth men chiefly when under ſome heavy affliction; and as the *Wolf* goeth ſlowly, and often licketh her feet, which maketh her ſteps not ſo eaſily heard; ſo the Devil inſinuateth himſelf into men, darting his tentations as inſenſibly as the Sunbeams. *Goats* cannot defend themſelves by the weapons which nature hath given them; neither can *Sowes* keep their pigs from any one that will take them away from her; therefore the *Wolf* when ſhe goeth to take any of theſe, taketh them by the ear, and if he cometh not forward willingly, he ſtriketh them with his tail; ſometimes he maketh them run faſter than himſelf, and ſo he leadeth them by the eare to the reſt of his company, who ſtand in a certain place expecting the prey; and when he hath brought it, the reſt of them fall on, and tear it in pieces. *Albertus* ſaith that he ſaw a *Wolf* catry a green willow in his mouth to deceive the Goats that love a ſprig of a Willow-tree; than which

which there cannot be a fitter repreſentation of *Sathans* malice and ſubtilty, whereby he entrappeth and enſnareth poor ſilly people, endeavouring to draw them from the truth, by ſuggeſting his tentations and flattering devices, thereby drawing them into eternal deſtruction. The *Wolf* uſeth no leſs ſubtilty in taking of the Bull; for ſhe never ſetteth upon him forwards, leſt he ſhould kill her by his horns, but cometh behind him, leaping upon him (as we ſaid before) filling her belly with earth, which maketh her the heavier, and ſo maketh up her weakneſs by her weight; ſhe taketh a ſingle calf thus, ſhe draweth him away from the Cow, which ſhe perceiving, it cauſeth a ſmall combate between the Cow and the Wolf for a time, the calf in the mean time running up and down; when he hath tired the Cow, then he goeth to the calf, and teareth him in pieces: thus in like manner doth the Devil ſet on young and old, ſuiting his temptations to their conſtitutions and inclinations; and oftentimes by the force of his temptations, and of thoſe afflictions which oftentimes godly men lye under (were they not endued with faith and ſtrength from above) would vanquiſh and overcome them; but when by ſtrength he can do nothing, he doth as it were come behind them by his fraud and deceit, and then beginneth a little to fall back, as if he were overcome, and ſo maketh him the leſs wary of him, thinking he is gone; but afterwards cometh on afreſh with his new wiles with a greater violence, and ſo deſtroyeth them; many inſtances and examples of this might be given;

but

but I ſhall proceed. 6. If a *Wolf* firſt eſpyeth a man, he doth by a ſecret virtue ſo aſtoniſh him, that he cannot cry out for help: thus the Devil, when by his tentations he beſetteth a careleſs ſinner, he eaſily obtaineth the victory, triumphing over him when conquered; but on the other ſide, if a man firſt eſpyeth a *Wolf*, he is not ſo fierce nor ravenous as before: thus good men who are afraid of *Sathans* devices, who by prayer and other holy duties arm themſelves againſt him, do as it were affright him, and make him fly; and as Wolves hate nothing more than the ſight of fire, and of a naked ſword; ſo doth the Devil no leſs dread thoſe ſparks of divine light that come from the Scripture, and the prayers of good men, which are the arms and weapons of the Church; and therefore St. *Chryſoſtome* rightly ſaid, *that ſwords are not ſo terrible to* Wolves, *as are the prayers of good men to Sathan.*

2. We find that *Hereticks* are often compared unto *Wolves*; we read *Acts* 20. 28. *That Wolves ſhould come who would not ſpare the flock*: ſo Matt. 7. 15. *We are commanded to beware of falſe Prophets who come to us in ſheeps clothing, but inwardly are ravening Wolves*; we may here take notice of the *epithete* given to falſe Prophets of ravening Wolves: There are ſome Wolves in *Africa* and in *Ægypt* that will ſtand on the ſhore, and if they ſee any fiſhermen, will take ſome of their fiſh from them, and run away with it; and on the other ſide, *Oppianus* and ſeveral other good Authors tell us of another kind of Wolves that are called Ἅρπα-

γες,

yes, that are a kind of Goats, which are ſwifter than any of the former; for they go to hunt early in the morning, and do as it were leap upon their prey with an incredible violence; theſe are found in great companies upon Mountains; in the Winter time they are ſo venturous, that they will come into Cities, and there will go up and down very quietly untill they can ſee a Goat, &c. which they will greedily fall upon, and run away with; this may ſeem to have reſpect to that Propheſie of the *Patriarch*, *Gen.* 49. 27. *Benjamin ſhall ravine like a Wolf, in the morning he ſhall devour the prey, and at evening he ſhall divide the ſpoyle*; although ſome would have this to ſignifie the covetouſneſs of the *Benjamites*, yet I can ſee no reaſon for it, becauſe they were not ſo cruel; and beſides, what argument could that be of their covetouſneſs, who though they took their prey in the morning, yet he divided it again at night: the Holy Fathers therefore do make this to be a prediction concerning the Holy Apoſtle St. *Paul*, who was of the Tribe of *Benjamine*; for he in the morning, that is in his youth, was like a cruel and devouring Wolf; but at the evening, towards his old age, he gave food, the bread of life, which he diſtributed to the Heathens; theſe things being premiſed, any one, from what hath been ſaid, may deduce very uſeful corollaries, ſuch as theſe. 1. The *Wolf* is ſaid to aſtoniſh a man ſo much, that he taketh away his voice and ſpeech; thus wicked men do rob the Saints of their wonted purity, yet they will talk of great things; for alwaies amongſt wicked

wicked men there is more seeming Religion than true piety; and as the *Wolf* is of so ravenous and greedy nature that he killeth more than he can eat; and if not hindred, will destroy the whole flock: so wicked men do not so much seek the hurts and ruine of one particular man, as of the whole Church; and as the *Wolf* is very subtil and crafty, first going very slowly round about the flock, to see whether the shepherd, or any dogs be there; and when he seeth his opportunity, will rush among them with a great deal of fierceness: thus Hereticks, before they disclose their errors, will insinuate themselves into the minds of the people, and will use a great deal of hypocritical piety, boasting of their angelical holyness and peculiar visions which they have from *God*, and after they have thus prepared the minds of the common people, vent their impious errors that tend to the ruine of the whole Church, and as there is a natural enmity and antipathy between the sheep and the Wolf even after death: thus wicked men by their doctrine do not hurt the Church only while alive, but after death: there is a Law among the *Atticks*, that whosoever killeth a Wolf shall be highly rewarded; of no less praise are they worthy that do discover the plots and devices of *Hereticks* and Deceivers: the *Wolf* if he cannot get the prey that he sought, he runneth up and down with his mouth open, making a great noise; thus are Hereticks very much troubled if their snare do not take as they would have them.

3. What

3. What *Heretick*s are in the Church, that are Tyrants in the Common-wealth; and therefore they are called by ſome *Æthiopian Wolves*; the Poets do feign Tyrannical Princes for their cruelty to be changed into Wolves: we read, in *Ezekiel*, of Princes that are like ravening Wolves devouring the prey, *Cap.* 22. 27. the ſame is ſaid *Wiſd.* 3. 3. It is eaſie to draw ſeveral other inferences from the nature of the Wolf, and to follow the compariſon between the Wolf and the Tyrant further than I ſhall carry it now, which I leave to the ſtudious; I could ſpeak alſo to the Fable of men that were changed into Wolves, and other creatures; but I ſhall not enlarge much further on his creature; the Hiſtory of *Nebuchadonoſor* is no proof at all of men being changed into other ſhapes; for all that we find in Scripture concerning it is this, that he did eat graſs as Oxen, and that his body was wet with the dew of Heaven, untill his hairs were grown like Eagles feathers, and his nails like birds claws, *Dan.* 4. 30. I have read of the Tyrant that promiſed the *Athenians* to make peace with them, if they would ſend away their *Orators*; the *Athenians* anſwered him with this *Apologue*, of the Wolves that offered to make peace with the ſheep, if they would ſend away their dogs, the ready way for them to be all deſtroyed; a fit anſwer for him, they being then as naked lambs among Wolves; as Chriſt told his Diſciples, that he ſent them out as lambs among Wolves, *Luke* 10. 3. *Iſ.* 11. 6. *It is ſaid, that the Wolf ſhall dwell with the lamb, and*

the

the Leopard ſhall lye down with the kid, and the calf and the young Lion together; ſpoken allegorically of the converſion of great ones; the ſame is ſpoken of them, *Cap.* 65. 25. Tyrants are compared to Wolves ravening the prey; thoſe cruel exactions that were uſed to the people of *Iſrael*, God doth not call them barely robberies and thefts, but rapines, as may be ſeen more at large in theſe following places, *Iſ.* 1. 23. *ch.* 2. *verſ.* 14. *ch.* 10. 2. *Ezek.* 22. 25. 27. 29. *Mich.* 3. 11. *Wiſd.* 3. 3.

CHAP. XXI.

Of the Dog.

THis is a creature more commonly known than any we have yet ſpoken of, and hath many good properties in him; fidelity, love to his Maſter, conſtancy, vigilancy, obedience, ſagacity and memory.

1. He is more faithful than a ſervant, watching in the night, and like a Porter keeping the doors, and gives notice by his barking of any thief or ſtranger; and therefore the Proverb is true, That the *Dog hath nine lives*, but,

2. Amongſt all other creatures, there is no creature hath ſo much love to his Maſter as the *Dog*, alwaies going along with him, knowing his voice, and will find him out by his ſcent; if his Maſter be killed, he will not leave his Carkaſs, but will betray

betray the Murtherer if he ſeeth him, barking at him, and faſtning upon him, fighting for his Maſter againſt any one that ſhall aſſault him: *Plutarch* relateth a ſtory of King *Pyrrhus*, who in a journey found a *Dog* who for three whole daies together lay by his Maſter that was murthered, never eating any thing all that while; afterwards he found out the murtherer by flying on him, who being examined confeſſed the fact.

3. He is very conſtant to any houſe where he is kept, and will not follow any one that ſhall entice him away: *Jovius* relateth of the Dogs in *France* that fled into the enemies Camp, and licked their feet, which they took to ſignifie their Victory, which afterwards came to paſs; for thereupon *Maximilianus Sphorſia* vanquiſhed the *French*.

4. Their vigilancy is known to all, although *Geeſe* are more watchful than they; and thence the *French* entring into *Rome*, were not diſturbed at the Dogs, but were betrayed by the noiſe of a company of Geeſe; and therefore once every year ſeveral Dogs were ſlain, becauſe they gave no notice of the enemies approaching.

5. No leſs is his prudence and ſagacity, being no leſs fierce and rough to ſtrangers than he is courteous to his Maſter: but he is eſpecially an enemie to any one that he ſeeth come in a poor habit; for he knoweth theſe do but rob him of what he ſhould have. Among all birds the *Vulture*; and of all four-footed beaſts the *Dog* hath the beſt ſmell; and therefore *Ælian* ſaith he hath ſo quick a ſcent, that if you cut a piece of a dead

Dog

Dog amongſt ſeveral ſorts of meats, he will ſcent it from all the reſt, and will not touch it.

6. He is as obedient as he is conſtant or faithful; he will learn to do any thing, he will go into the Shambles, and fetch meat, pluck hairs off from ones head, &c. *Plutarch* ſaith, that in a Comedy acted at *Rome*, he ſaw a *Dog* that feigned his *Maſter* had poyſoned him, and as ſoon as he had taken it, all his body would ſhake and tremble, but that would abate by degrees, and at laſt would ſtretch himſelf, and never move at all; his Maſter cometh to him, and biddeth him riſe, he then hearing him ſtirreth one part, and then another, untill at laſt he came to himſelf again; all which he did ſo cunningly, that *Caeſar* and all the reſt of the Spectators were moved with no leſs laughter than admiration; not long after that he would draw himſelf up altogether, as if he were going to dye, and would lye without any motion at all, ſuffering himſelf to be dragged out by the heels, as if he had been dead; but in a little while after he recovered himſelf again, to the admiration of the Spectators; when he is hunting, or at any other time he will come at his Maſters call, although he hath a good prey before him; he hath a greater reſpect for his Maſter than for himſelf, his actions are all for the good of his Maſter; when he is hunting, he will bring the prey to his Maſter, and he himſelf is content with the bones, nay, is content without them, if his Maſter will not give them him.

7. He

7. He hath a very ſtrong memory, inſomuch that he will remember the way to his Maſters houſe, though through Woods and Lands, and will remember thoſe perſons a long time that have injured him: he will lay up thoſe bones that he cannot eat, and fetch them out again when he hath occaſion for them; when he is aſleep in the night he will remember what he hath ſeen in the daytime; and therefore it is we often hear them bark in their ſleep when no body is nigh them.

8. He is very careful of his whelps, and will ſuffer no one to take them away from him; he loveth to be among company, but as timerous when among ſtrangers, as he is bold among his acquaintance.

9. He hath a kind of ambitious deſire; for *Plutarch* ſaith, that Dogs, if they get a hare alive, beſmear their mouths with the blood of it; this they do not do if they run her dead, then they will not touch her, but ſtand about it wagging their tails, to ſignifie that they rejoyce not ſo much in the fleſh of it, as in the Victory; *Pliny* ſaith, that it is a ſign of an *Heroick* ſpirit in Dogs, that if any one lyeth upon the ground, they will not meddle with them; and the *Scholiaſt* upon *Homer* ſaith, that it is the beſt way to ſecure our ſelves againſt Dogs, to ſit down and hide our ſticks; and we may adde further, that as the deepeſt Rivers make the leaſt noiſe, ſo, fearful Dogs will bark more than they will bite.

10. A *Dog* cannot endure to ſee the Moon, and are very much afrighted at a *Spectrum* or apparition;

tion; and therefore when the Moon ſhines, Dogs be continually barking.

11. When they grow old they are very dull and heavy; they then will ſleep in the dirt, and the flies oftentimes will eat through their ears, which they might eaſily prevent, yet are ſo lazie that they will not, unleſs they come upon their face, and then they ſnap them in their mouthes.

12. They cannot hunt if the South-wind bloweth, for that is the moiſteſt of all the four winds, and all moiſture hindereth the ſmelling: in *Egypt* the Dogs are ſo ſubtil, that becauſe they know the *Crocodiles* oftentimes devour them, they will not ſtand ſtill when they drink, but drink as they run; and therefore the Proverb is, *Canis ad Nilum, i.e.* a ſup and away; juſt as many men learn Philoſophy; but on the other ſide, they have their ill qualities as well as their good.

1. He is a very filthy, uncleane creature, coupling himſelf publickly in the ſtreets; and hath a very greedy ſtomach after his meat, and exceedingly loveth carrion; he ſatisfieth his luſt with the Bitch that puppyed him. *Deut.* 23. *God forbids that any money ſhould be brought for the price of a Dog into the houſe of the Lord, verſ.* 18.

2. He is eaſily angered, and will be ſoon enraged at a ſtone or a ſtick that is thrown at him. *Plutarch*, in his *Sympoſ.* ſaith, that ſome Dogs have died becauſe they could not take their revenge.

3. They cannot endure one another; one Dog will not ſuffer another to come to the houſe, yet they will eat one anothers vermine.

4. Some

4. Some dogs ſleep all the night-time, and go about in the day, theſe are very miſchievous.

5. The Dog will eat his own vomit, and is ſubject to many Diſeaſes, but eſpecially they are apteſt to grow mad; and when they are ſo, whatſoever they bite they make like themſelves: it is a ſign when a Dog will grow mad, if he will not eat what he uſed to eat, and will purge at the nose and mouth, and is very dull and heavy, barking at every one they ſee; *Heſychias* ſaith, that all dogs have very hard deaths; and thus we have ſhewn both the good and the bad properties of the Dog; the *Holy Scriptures*, both in the Old and New Teſtament, draw many inferences from the nature of this creature, which, although they be very many, yet I ſhall ſatisfie my ſelf, in ſpeaking to two only, one out of the Old Teſtament, and another out of the New; that out of the Old Teſtament, is *Judg.* 7.5. when *Gideon* had brought a vaſt Army againſt the *Midianites*, leſt if the Jews had overcome them they ſhould have aſcribed it to their own ſtrength and valour, the Lord ſaid unto *Gideon*, *Every one that lappeth the water with his tongue as the Dog lappeth, him ſhalt thou ſet by himſelf; likewiſe, every one that boweth down upon his knees to drink: there were left but* 300 of 20000. and thoſe few were crowned with victory; a fit *Symbole* of the Elect, who get the victory over all their enemies; and thoſe that drank water, repreſent thoſe that received the Sacrament of *Baptiſm*, and ſo are liſted among Gods Souldiers. 1. As there were a great multitude which drank, yet were rejected

by *Gideon*, being a great ſign of lazineſs and ſloath; ſo, many of thoſe who are baptized, are rejected; which being careleſs and ſloathful, do not *fight the good fight, nor keep the faith*, and therefore loſe the Crown, 1 *Pet.* 1. 10. 2. As *Gideon* received thoſe only into the number of his Souldiers, that lapped of the water with his mouth as the Dog lappeth; a ſign of fortitude and valour: ſo, thoſe who were baptized, carry away the heavenly crown, being not addicted to this World, but diligent and ſedulous in their calling; and, like Dogs, are faithful and induſtrious in ſearching out divine myſteries, being lovers of Chriſt, knowing his voice; neither will they be drawn from Chriſt through the temptations of Sathan, being very watchful, and like the wiſe Virgins, alwaies expecting the coming of Chriſt, very courteous to their kinſfolks, but are fierce and unpleaſant to thoſe who are ſtrangers and enemies to Chriſt; they do alſo every thing to the honour of their Maſter Chriſt, though no temporal advantage ſhould from thence acrew, who laſtly are eaſily called back from a courſe of ſin.

2. We read *Matt.* 15. there are ſeveral inferences drawn from the Dog, ſome of which ſeem to be ſpoken in his commendation, and others not. Thus, when the *Syrophænician* woman, whoſe daughter was ſore vexed with a Devil, came to Chriſt and implored his help, received this anſwer, that *it was not good to take the childrens bread, and caſt it unto Dogs*, which ſhe inverteth thus to her preſent condition, and ſaith, *yet the Dogs do*

eat

eat of the crumbs that fall from their Maſters table; in which words Chriſt compareth the Heathen to Dogs: For, 1. We ſee that Dogs will couple with any ſtrange Bitch; thus, the *Heathens* were not like all other men, born in ſin only, but of thoſe Parents who made nothing of the ordinance of Marriage; this might be confirmed from many examples; thus the *Apoſtle*, *Rom.* 1. 26. complaineth, *that the Women changed the natural uſe into that which is againſt nature; as alſo the men leaving the natural uſe of Women turned in their luſt one towards another.* 2. They commonly bark at any paſſenger that cometh by, and a *mad Dog* will flye upon his *own Maſter*: thus, the *Heathens*, deſtitute of divine light, and without the true Religion, do blaſpheme God, and, as it were bark at their Neighbours, by curſing of them. We do not uſe to feed *Dogs* with any thing but what is not fit for others to eat; the Heathens being ſo wicked and blaſphemous againſt *God*, are not worthy of Chriſt. Further, Dogs do not uſe to run from their Maſters, if they can but get food; the *Heathens*, as long as they proſper in this World, are very well contented, but when under trouble and afflictions, have nothing to ſupport them: Dogs are of ſuch a beaſtly nature, that (as we ſaid before) they will devour their own vomit: thus it is with the Heathens, who, though often inſtructed in vertue by divers of their *Poets*, yet ſoon return unto their former wicked life; thus, having ſpoken what is neceſſary for his diſcommendation, now, I ſhall ſee what may be ſaid to his praiſe and commendation.

1. Dogs only wait at their Maſters table, expecting what may fall; thus, the ignorant *Gentiles* had no other comfort but this, that they ſhould expect what God had promiſed them, ſaying, *in thy ſeed ſhall all the Nations of the Earth be bleſſed*; neither did they deſire to be preferred above the *Jews*, but were very well content with what the bounty and goodneſs of God did give them: Children often ſport themſelves with little dogs, hence it is that we read, in the *Proverbs*, of *Wiſdome* (i.e. the ſon of God) *ſporting her ſelf among the ſons of men*; and we ſee that children take great care of Dogs, and will feed them if they can get it; the Heathens did continue long in their primitive ignorance and ſtate of darkneſs untill Chriſt came and deliver'd them; Dogs will bemoan themſelves when bereaved of their whelps; and it is the greateſt trouble to good men to ſee their children drawn aſide from the truth; although, I muſt confeſs, Dogs as well as moſt other beaſts have a great love for their young; yet, I doubt, we may find ſome perſons who, like fiſhes, leave their ſpawn in the water, never minding it afterwards what becomes of it.

4 He will not leave off barking and howling untill his Maſter give him ſomething: thus, the *Canaanitiſh* woman, and every true Chriſtian, ought to be conſtant, perſevering in duty.

5. Alſo the Dog will be ſo fierce that he will flye upon any ſtranger, yet when corrected by his Maſter, will hang down his tail: thus all true Chriſtians, when in peril and trouble, will cry out with *Daniel*,

Daniel, *To thee belongeth righteouſneſs, but to us confuſion of face*; and with the penitent thief, *We are juſtly puniſhed for our deſerts*; and like the Emperour *Mauritius*, who, when he ſaw his Sons and his Daughters ſlain before his face, did not murmur or repine in the leaſt; but his Wife turning to him, ſaid, *O Lord, Thou art juſt and righteous in all thy Judgements*. *Luther*, when he ſaw a *Dog* wagging his tail at dinner, uſed to ſay, that he begged by the very wagging of his tail; and, I wiſh, ſaith he, that we men were indued with the like nature, not to leave off our prayers becauſe not preſently received; this is a good ſimilitude, though but a homely one. See more of this in *Philippus Camerarius*, *Lib.* 2. *Succiſ.*

CHAP. XXII.

Of the Sheep.

I Take the word *Sheep* here for all kind of *Sheep*, whether it be the *Ram*, the *Wether*, &c. The *Ram* is the male, the *Wether* is guelded; although this be a domeſtick and common creature, yet it is worthy our obſervation, to conſider, that it hath pleaſed the *Holy Ghoſt* very often to compare *Chriſt* to Sheep, as alſo all *Chriſtians*: the *Jews* in their ſacrifices offered more *Sheep* than any other creature, although they uſed to offer up *Calves*, *Goats*, *Oxen*, *Heifers*, *Kids*, as alſo *Turtles* and

Pidgeons; but their daily ſacrifices conſiſted chiefly of *Sheep*; for every day, for above 1582 years, all the while that the *Moſaical Law* was obſerved, there were offered two *Lambs*, one in the morning, and the other at evening, with fine flour and wine, which did ſignifie to us holy Prayers and Ejaculations, with which we ought to begin and end every day. That *Ram* which *Abraham* offered in the Mount, inſtead of *Iſaac*, was a Type of *Chriſt*; for, as the *Ram* was ſlain for *Iſaac*, ſo *Chriſt*, the *Lamb of God*, was offered up inſtead of us; every day (as I ſaid before) were offered up two Lambs, beſides all other ſacrifices which ſometimes did require Lambs and Sheep, as in the conſecration of *Prieſts*, as alſo on their *Sabbaths*, and *New Moons*, and at the *Paſſover*, at *Pentecoſt*, and ſeveral other *Feaſtivals*, as alſo upon their Confeſſions, Purifications, &c. of which we may read at large in *Exodus*, *Leviticus*, and ſeveral other places, all which were but *types* and *figures*, as they are called, *Heb.* 9. Now we come to ſpeak of the nature and properties of the *Sheep*.

1. It is not a crafty, ſubtil creature, like to *Foxes* and *Leopards*, but dull and ſtupid, often wandring and running into deſerts and by-places, where he meeteth but with worſe paſture: in the Winter time they will run out of the pens into the ſnow where they are ſmothered, neither do they ever come back again unleſs the ſhepherd fetch them; it was wittily ſaid by him of a wandring ſheep,

Rare

Raro una errat ovis, raroq; revertitur una.

2. The *Sheep* is neither ſo ſtrong as a *Horſe*, ſo couragious as the *Lion*, nor ſo confident as a *Dog*; he regardeth not the traps and ſnares that are layed for him, being gentle, and eaſily taken: the *Sheep* hath no gall, and therefore is more patient than other creatures that we have named before, never roaring nor crying out, when ſheared; nay, they are ſilent, though about to be ſlain: whereas on the contrary, *Swine*, and ſeveral other creatures, are not only unwilling to be caught, but when caught, do make ſuch a hideous noiſe as is ſcarcely to be endured.

3. Nature hath denied this creature any thing whereby to defend her ſelf; ſome creatures have talons, others horns, but this nothing; and although *Rams* have horns, as Sheep have in ſome Countreys, yet have they no courage to defend them; for Sheep are very timorous and fearful, and are very gentle when they have young ones, contrary to the nature of all other beaſts; and thus is eaſily made a prey of, either to man or beaſt.

4. Of all creatures, none are ſubject to ſo many diſeaſes as *Man*, the *Horſe*, and the *Sheep*; as diſtempers in the head, and is alſo very ſubject to the *Scab*: and what we ſaid before of their wandring abroad, ſo, the ſcabby *Sheep* is never ſingle, as the old Verſe hath it;

Morbida

Morbida facta pecus totum corrumpit ovile.

If they are driven far in a night, or heated, it maketh them lean; when it thundereth, they are ſo affrighted, that they caſt their young for fear.

5. They ſeem to have a great love to their Shepherds; for nature hath made them ſo cowardly and weak, that they cannot live without ſome one to rule over them. A Shepherd hath eſpecially theſe four things to do for the Sheep;

1. To lead them into good Paſtures, and wholſome clear Waters; for a *Sheep* loveth green Meadows, and is very delicate; for if ſhe cannot feed in ſuch green Meadows, ſhe will eat nothing at all; and counteth no labour loſt if at laſt ſhe getteth into a field that is green, and then ſhe looketh about for cold, clear water, loving nothing more, not induring to drink of muddy waters.

2. The Shepherd is to keep them together, leſt by their ſimplicity and fooliſhneſs they ſhould ſtray from the flock, and run into ditches and fens where they are deſtroyed without remedy.

3. He is to defend them by his Dogs againſt Wolves, or any one that ſhall diſturb them when feeding: when any of them is with young, he taketh them up upon his knees, and cheriſheth them.

4. He is to underſtand and know the ſigns and cauſes of their diſeaſes; all good Shepherds ought

ought to be thus qualified. When the Sheep hear the Shepherds voice, they all get together into one place, but eſpecially when he ſingeth, for they love muſick exceedingly, and it maketh them feed the better; they are ſo delighted with it, that ſome think they would not live long if the Shepherd did not ſing: the young Lambs as ſoon as brought forth know their Damms, though there be thouſands of Sheep in the field together, yet they will know their Damm from them all by their bleating; and though they be never ſo hungry and thirſty, yet will they ſuck of no one but of their own Dam; and the Damm, amongſt hundred of Lambs, although of the ſame bigneſs, colour, and make the ſame noiſe, yet they will know their own Lambs; this they do while young, but when once they come to be weaned, they know the Shepherds voice ſo well, that they will follow him, and flye from any one elſe; the *Scripture* reckoneth this amongſt thoſe creatures that cleave the Hoof, and chew the Cud, of which we have ſpoken very largely before: He loveth to eat of green willow-leaves though they be very bitter: ſalt getteth them a great ſtomach, and therefore the Shepherd will oftentimes ſprinkle ſalt in the water where they uſe to drink. The *Sheep* is obſerved to be very cleanly, and cannot endure, like the ſwine, to be in dirty places; there is ſcarce any thing in the *Sheep* but is of uſe to us, ſhe giveth milk, bringeth forth lambs, we make cloath of her wool, and formerly her skin was worn for garments, of her guts are made fiddle-ſtrings, and her dung maketh the ground

ground fruitful; they bring forth young as long as they live, and are never barren, though not ſo long liv'd as ſome other creatures: but to conclude, ſhe will never go into water unleſs compelled, loveth company, and will not be alone if ſhe can get to her fellows; hath alwaies the ſame bleating when hungry as when full; whereas men do not more rejoyce in proſperity, than they are caſt down in adverſity: And thus I have briefly run over the principal properties of the *Sheep*, from whence the *Holy Scripture* draweth many uſeful inferences from the nature of this creature; we read, *Dan.* 8. 3. *I lifted up mine eyes, and ſaw, and behold there ſtood before the river a Ram which had two horns, and the two horns were high, but one was higher than the other, and the higher came up laſt: I ſaw the Ram puſhing weſtward, and northward, and ſouthward*; ſo in *Chap. 7th.* there was the viſion of a *Bear*, by which we are to underſtand the fierceneſs, and ambitious deſires that were in thoſe Kings, like *Ahaſuerus*, who by the inſtigation of *Haman* did intend to deſtroy all the *Jews* in one day; but afterwards he became as mild as a *Ram*; which, as he is even loaden with his horns, his fleſh, and wooll, ſo, the *Perſian Monarch* did abound in all manner of wealth, and it had two horns, *viz.* the Kingdoms of *Media* and *Perſia*, with which he did *push*, as it were troubling and tormenting the *Eaſtern Nations*.

2. In *Leviticus*, and ſeveral other places, the *Jews* were commanded to offer up a lamb as a ſacrifice for their ſins, which did ſignifie to us *Chriſt* the

the true *lamb of God, that taketh away the ſins of the World*: theſe lambs were to be ſacrificed, *i. e.* all ſtupid and dull affections were to be caſt away, and ſtriven againſt, which they obſerved to be in the *Sheep*, as *Origen* well obſerveth on that place: but we have ſpoken more at large of this in the *Chap.* of the *Camel*, out of the learned *Galatinus*.

3. *Matt.* 25. 32. *Chriſt* placeth his people at his right hand, and compareth them to *Sheep*, becauſe of that wonderful meekneſs which they have learned of *Chriſt*; or elſe it may ſignifie to us, that as the *Sheep* is wonderful patient of injuries, ſo likewiſe all good men have been alwaies very ready to ſuffer all calumnies and reproaches for *Chriſt*, yea, even death it ſelf: but enough of theſe. I ſhall now ſpeak a little to that notable place where we find mention made of the *Paſchal Lamb*, which is called, in the New Teſtament, the *Lamb of God which was ſlain from the beginning of the World*.

1. The *Paſchal Lamb* which uſed to be eaten at the Paſsover, is a fit *Symbole* of the body and blood of *Chriſt*, with which we are fed at his holy table; and doubtleſs, it did alſo ſignifie unto us, that Innocence, Patience and Meekneſs that was in *Chriſt*; for the whole life and death of *Chriſt* was one continued example of humility and patience; and his death was of great advantage to us, *in whoſe mouth was found no guile*; & he truly might be ſaid to *bear our infirmities*, who was throughly tri'd in all things; the death of *Chriſt* was not only repreſented unto us by the *Paſchal Lamb*, but thoſe very

ry *Sheep* that were ſlain to cover *Adam* with in Paradiſe, the skins of them were a type of Chriſt.

2. The *Paſchal Lamb* was ſlain towards evening; *Chriſt* the Lamb of God ſuffered not for us in the firſt ages of the World, but ſome thouſands of years after the fall, to exerciſe the faith of good men, and then *in the fulneſs of time God ſent his Son*, which was to be ſlain at even, not in his childhood, nor in his youth, but in his eſtate of manhood.

3. The *Paſchal Lamb* was uſed to be taken from among the flock; *Chriſt took not on him the nature of Angels, but the ſeed of Abraham*, and ſo became the Captain, and Shepherd of his Sheep.

4. It was to be a male of a year old, without ſpot or blemiſh; *Chriſt* was perfect man, but yet ſubject to divers infirmities, though without ſin.

5. The blood of the *Paſchal Lamb* was to be ſprinkled on the door-poſt; thus is the blood of *Chriſt* by the preaching of the Goſpel ſprinkled on the hearts of men.

6. It was to be eaten with unleavened bread; *Chriſt* never doth that man good that doth not receive him into a pure heart.

7. It was to be eaten with *bitter herbs*, by which was ſignified to us thoſe many afflictions and calamities that the *Chriſtians* were to undergo.

8. As there uſed to be but one *Paſchal Lamb* in a houſe, ſo was there but one *Chriſt*, who was King both of Jew and Gentile.

9. That which remained of the *Paſchal Lamb* was not to be kept, but to be burned, to ſignifie to

us

us, that Reaſon is to be brought into ſubjection unto faith.

10. As garments were made of Sheep-skins, thus ought we to put on *Chriſt* to cover our naked ſouls; *Jacob* could not have received the bleſſing, unleſs he had put ſome ſkins over his hands to make them hairy, like *Eſau*'s; ſo, neither can we be made partakers of heavenly bleſſings, unleſs we have on us the righteouſneſs of *Chriſt*.

11. The blood of the *Paſchal Lamb* which was ſprinkled on the door-poſts, was a means to preſerve the *Jews* from deſtruction, but was no benefit at all to the *Egyptians*; the blood of *Jeſus Chriſt* in like manner doth not profit us, unleſs we have true faith, and ſhew it forth by our works: finally, the *Paſchal Lamb* was to be eaten in haſte, with their loyns girt; and poor people that could not kill a *Lamb* of their own, were to go to their neighbours, and eat it with them: thoſe likewiſe that do eat of the body of Chriſt, ought not to be dull and ſluggiſh, nor of diſſolute and wicked lives, but courteous and charitable to their neighbours.

2. *Exod.* 29. 15. a *Ram* was to be offered at the conſecration of *Prieſts*, from whence we may learn, that as the blood of the *Ram* was to be poured on the *right eare*; ſo ought we to hear the word of God, for faith cometh by hearing.

2. It was to be poured upon the right eare, and not on the left, which intimateth unto us thus much, that our faith ought not to be feigned, but ſincere.

3. The

3. The bloud was to be ſprinkled upon the thumb of the right hand of the *Prieſt*; it doth not ſuffice to hear the word of God, but we muſt ſet our hand to the Plough; for the Kingdome of God conſiſteth not in words, but in holy living; we muſt put to our right hand, following the commands of God, not of men.

Further, the blood of the *Ram* was to be ſprinkled round about the Altar; the bloud of Chriſt, in like manner, is to be ſprinkled through the World, *one drop of which* (as St. *Bernard* ſaith) *was ſufficient for the redemption of the World, were there* 1000. *Worlds more.*

Moreover, the blood of the *Ram* was to be ſprinkled on the garments of the *Prieſt*, and yet many of them were meer *hypocrites*; there are many likewiſe which partake of *Chriſt*'s table which are unworthy to be his gueſts.

Laſtly, ſome parts of the ſacrifice were given to the Prieſt, as the breaſt, and the ſhoulder, one of which is the ſign of wit, and the other of fortitude; two vertues which of all others are moſt neceſſary for Miniſters; by which alſo we ſee that Miniſters ought to be allowed a competent ſubſiſtence, for which God did bleſs the people the better.

5. It is very well worth our obſervation, that *Chriſt* compareth all good men to *Sheep*, as himſelf is compared to them; and without queſtion it doth figurate unto us that ſweet and near union that there is between *Chriſt* and his Church.

1. *Chriſt*

1. *Chriſt* being to preſcribe laws to his Church, doth not compare it to a den of *Lions*, which all other creatures dread; nor to *Wolves* which are never ſatisfied, having ſuch a greedy deſire; nor to *Bears* which are alwaies doing miſchief; nor to the ſtately *Horſe*; nor to the crafty *Fox*; nor to the ſluggiſh *Aſs*; nor to the contentious *Dog*; nor to the luxurious *Swine*; nor to the leacherous *Goat*; nor to the intemperate *Glutton*, but to the *Sheep*; by which we are taught to ſhun and avoid all the former vices.

2. *Sheep* have nothing of fraud nor deceit in them; Chriſtians likewiſe ought not to be crafty and deceitful in their dealings one with another.

3. *Sheep* do no harm neither to man nor beaſt; neither ought *Chriſtians* to do any injury to their friends or enemies, to good or bad; moreover, the *Sheep* is very patient and mild; Chriſtians in like manner ought to be courteous and civil to all perſons; and they are of all creatures the cleanlyeſt; ſo ought every member of the true *Church* to mortifie their luſts by the *Holy Spirit*: again, they love green Meadows, and clear water; neither doth the *Church* make the *Jewiſh Fables* nor the *Turkiſh Alcoran* any part of their Creed, but the word of God: but yet a little further, *Sheep* love to be among their fellows; thus ought it to be with good men, who ſhould love the company one of another: if a *Sheep* ſtrayeth, he never returneth again of himſelf, but lyeth liable to all dangers, unleſs the Shepherd bring him home; ſo

good

good men, when they fall into errors, cannot be brought home but by the word of God: we do not uſe to bind *Sheep* in chains, but they go freely of themſelves, with no leſs willingneſs ought all Chriſtians to do their duty: when the *Sheep* is purſued by the *Wolf*, ſhe hath nothing to defend her ſelf withal; thus, neither have Chriſtians any ſtrength of their own to reſiſt the Devil, but what they have from their *ſpiritual Armory* mentioned, *Epheſ.* 6. *Sheep* are often troubled with weak and infirm heads, having nothing of craft or ſubtilty in them; neither can Chriſtians do any thing in ſpiritual things by their own wit; they, (as we ſaid before) are as obnoxious to diſeaſes as any creatures, excepting man and horſes. *God* in all ages hath been pleaſed to exerciſe his *Church* with many afflictions and calamities, and therefore the *Church* is compared to *a Sheep that is fatted for the ſlaughter*; for, as Butchers are glad when they find a fat *Sheep*, ſo wicked men rejoyce at the calamities and afflictions of the *Church*: when once the *Sheep* hath the ſcab, he is ſeparated from the reſt of the flock; neither ought notorious, ſcandalous ſinners to be ſuffered to have communion with the reſt in the publick congregation; for, as one ſcabby *Sheep* infecteth the whole flock, ſo the ſlips and failings of one Chriſtian is often the cauſe of the fall of many weak ones. *Sheep*, as I ſaid before, know their Dams as ſoon as they are brought forth; ſo ought we all to learn how to diſtinguiſh the *true Church*, and once found, never to leave her. I ſpake, in the former part of this *Chap.* of

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four properties which did belong to the good Shepherd, all which may be fitly applyed to *Chriſt*, who is the *good Shepherd*: For, 1. He feedeth us, he giveth us food and raiment, health and plenty, mercies ſpiritual and temporal. 2. The Shepherd is to take care that the *Sheep* do not wander; Chriſt, as the Shepherd of our ſouls, giveth us his holy Spirit to guide and direct us, that we ſin not againſt him. 3. In like manner he defendeth us from the Devil and all his inſtruments (this he doth by his own power, and the tutelage of Angels) who by all waies, by force and fraud, endeavoureth to oppoſe and ruine the Church. 4. Neither doth he neglect wandring and weak Chriſtians; he taketh them up in his arms, and wipeth all tears from their eyes.

But, to conclude, we ſaid before, *Chap.* 20. ſpeaking of the *Wolf*, that two drums, one covered with the Wolve's skin, and another with a Sheeps skin, will never agree in ſound; and that an inſtrument tuned with the gut of a Wolf, and the gut of a *Sheep*, will never make any harmony: and that a Sheeps skin and a Goats skin layed together, the hair of the Sheeps skin will ſhead: the reaſons of which *Conradus Geſner* giveth us in theſe words; It is no wonder that a Wolves skin which by nature is more hard and ſolid, ſhould give a clearer, & lowder ſound than a Sheeps skin which is more ſoft and porous: and, it is no wonder that a hard, ſolid body, ſhould endure longer than a body that is more ſoft and pliable; as we ſee the feathers of an *Eagle* will laſt longer (it being by nature

very dry) than the feathers of a Goose, which is by natuee more moist and humid; so that a *Sheep-skin* consumes ne're the more for being laid by the skin of a *Wolf*,; for it is by nature more solid and substantial, and therefore may very well last longer than the other; as we see that the bodies of those persons which are lean and spare, may be kept much longer from putrifaction than those bodies which are more fat and gross.

We shall not speak to that place, *Gen.* 30. 37. where *Jacob* peeled rods and laid them before the Sheep when they conceived; but shall only take notice of this by the way, that the same Device would not have the same Effect in other places; for, we must consider, that in those Countreys where *Jacob* lived, the *Sheep* were wont to wander up and down in dry, barren fields, where they could not come by a drop of water untill noon, at which times they used to be driven to the wells, and there were watered; by which they being much refreshed, became more apt for Copulation, and the sight of the rods did work on their imagination; but I doubt whether it would have the like effect in other Countreys.

The *Jews* will not eat the sinnew that is in the leg of a *Sheep*, especially, though they will not eat that part of any other creature, as being that part in which *Jacob* was touched by God, *Gen.* 32. 10.

CHAP.

CHAP. XXIII.

Of the Goat.

WHen they are young they are called *Kids*, afterwards, when guelded, are called *He-Goats*, otherwiſe *Buck-Goats*; thoſe that have brought forth are called *She-Goats*; but if they have not brought forth, they are called *Kids*: ſome ſay that the *Fallow-Deer* is a kind of *Goat*, as alſo the *Oryx*, a wild creature in *Africa*: but, to let this paſs. 1. It is commonly thought to be that which we call a *Satyr*; he loveth to be amongſt the Briars, and thorny places, and is very delicate, biting off only the tops of boughes; but moſt of all ſhe loveth to feed on the bark of the *Beech-tree*, as alſo on the leaves of ſhrubs and hedges: what tree ſoever he biteth, it proveth very *noxious*; for his breath is exceeding hot, which may be a fit *emblem* of ſlanderers, who turn what ever they hear of others to the worſt; and therefore, as in old times it was an antient cuſtome, That when any one let out a piece of Land, this was made one article of the Agreement, that the party which took it ſhould not let a *Goat* feed in it: ſo I would have all men well to conſider theſe Verſes,

Quiſquis amat dictis aliorum ladere famam,
Hanc menſam vetitam noverit eſſe ſibi.

If he eat honey it is present death to him, although it is thought, that honey mixed with his own milk is very wholsome for him: the herb *Eringo*, or *Sea-holly*, is almost as deadly to him; for if he eateth of it, he is so stunnyed with it, that he cannot stir from the place where he standeth; neither will the rest stir unless the Shepherd take that away: a fit resemblance of those men that take bribes, who, although, before they receive them, they are very active in their *Clients Cause*; yet afterwards, when they have got what they can get, they then begin to grow negligent in the cause; for gifts corrupt Judgement, and will make a man perjured: he said well, I have received a bribe, and am not free. *Goats* have a great deal of hair under their chin, which is called their *beard*; if any one taketh a *Goat* by the beard from amongst the flock, the rest will stand still, as it were amazed. Further, he is very often troubled with the *Epilepsie*, or *Pulling-sickness*: some say, that whoever eateth of *Goats flesh*, especially if it be old, are very subject to that disease. The *Goat* of all other creatures is thought to be the most leacherous; for if he see other *Goats* in the act, he will run at them; his lust is so great, that sometimes they do endeavour to couple with women. *Plutarch*, *Cœlius*, and others, do relate a story of one whose name was *Crates*, who was killed by a *Goat*; for it was observed of him that he loved a *she-Goat*, and was often seen to be familiar with it: at the time of copulation *Goats* do sweat very much, and have a very strong scent cometh from them, whence

whence cometh the Proverb of thoſe men that have a ſtrong ſcent about them, that *they ſtink like a Goat*; *Olet ut Hircus*, there is a kind of an *antipathy* between the bloud of a *Goat* and the *Adamant* ſtone; for, although it cannot be broken neither by the hammer, neither can it be ſoftened by the fire, yet the blood of a *Goat* will break it: a fit repreſentation of the blood of Chriſt, by which only *Sathan* is overcome: ſome have made Bowes of *Goats-horns*, with which they uſed to kill wild *Goats*, like thoſe men that cheriſh thoſe who afterwards are their greateſt croſſes: thus are arrows feathered with the wings of Birds, that afterwards prove their own deſtruction: thus we uſe to ſay, that when we are injured by any of our own kinred, we ſee ſome of our feathers in the wound. The *Goat* is of no uſe to the Husband-man for the tilling of his ground; neither is it of any uſe in war, but, that ſometimes coats are made of their skins; in ſome parts of *Africa* they make cableropes of *Goats hair*; and *Ælian* ſaith, that in ſome places of the *Caſpian* Sea there are *Goats* as big as *Horſes*; their hair is ſo fine, that the beſt ſorts of Garments are made of it; as, in *Arabia*, good cloath is woven of *Aſſes-hair*; and *Zembelitas* telleth us, that in *Lycia* there are *Goats* have hair as long as womens hair; we read, *Exod.* 25. that the *Jews* were commanded to bring Silver, Gold, Purple, Scarlet, and fine Linnen, and *Goats-hair*, of which were made curtains, which hung over Silk-curtains; by which is ſignified unto us, that every one ought to give

something towards the building of the Temple; but prophane stories tell us, that they used to make their tabernacles of *Goats skins*, (*Cœlius*, *Lib.* 27. *chap.* 14.) as in *Moses* his time, tabernacles used to be covered with *Rams skins*, and *Badgers skins* dyed, as we read, *Exod.* 26. 14. thus, the Author to the *Hebrews*, speaking of those course Garments which the Prophets of old were forced to wear, *Chap.* 11. 37. saith, that they were clothed with *Sheep-skins* and *Goat-skins*; for there is nothing so useful to us as their skins, though some do make cheese of their milk; but it is very rank: many of them cannot feed together, as *Gaberius*, a Senator of *Rome*, found dearly to be true; who feeding a 1000. *Goats* together, lost them all; so that it appeareth from this, that that place which will feed a 1000 *Sheep*, will not be ground enough for an 100 *Goats*. She, like the Cow, will kick down the milk as soon as she hath given it; like those men, who, though they have many good qualities, yet have more bad ones; thence cometh the Proverb, Like the Cow, that giveth a good mess of Milk, and afterwards kicketh it down with her heel. He seldome stayeth long in a place, alwaies running up and down: the *Goats* in *Arabia* do exceedingly love *Cinamon*, and if you have but any *Cinamon* about you, he will follow you any whither; so that we may see a kind of *sympathy* that there is between the *Goat* and *Cinamon*; they have a very quick hearing; for *Horace* saith (but how true, I know not) that she heareth not only with her [illegible] but with some part of her throat.

Sheep

Sheep and *Goats*, as *Ariſtotle* ſaith, in ſome places bring forth twice in a year; ſome do gather it from that place, in *Gen.* 30. when as, in that place, *Jacob's* words do not mean as if the ſame *Goats* brought forth twice in a year, but that ſome brought forth, ſome ſooner, and ſome later.

The ſubtilty and craftyneſs of this creature is very great, if we may believe *Munanus*; who reports, out of *Pliny*, that a couple of Goats meeting one another on a long Bridge, which was ſo narrow, that they could not paſs by one another; neither of them would go back to give the other way; ſo that one of them lyeth down, and the other goeth over his back; which ſhould be an example to us of love and unity; and when once our private intereſt doth meet with the publick, ſo that one of them muſt go back (as it were,) let the one give place to the other, to prevent all contention and diviſions: an inſtance of which we have in *Jonathan*, who, though poſſibly was as ſtrong as *David*, yet he would not ſtand to contend, or reſiſt him, knowing that he was choſen of God, but gave place to him: I might further inlarge this, but let this ſuffice.

Moreover, It is very patient, and content with a little; the *Buck-goat* moſt commonly goeth the foremoſt of the flock, like as the *Bell-wether* goeth out, and cometh in, the firſt of the flock; and they (as ſome have obſerved) are prouder than the reſt, becauſe of the ſmall difference that there is between him and the reſt; according to the Proverb, *Vacua vaſa plus tinniunt*, *i.e.* Empty veſſels

ſound

ſound loudeſt. *Philip Melancthon* was often heard to ſay, that Every fool was proud; and, that Every proud man was a fool: and the word in the *Germane-tongue*, which ſignifies a proud man, *viz. Stolt's*, is, by ſome, derived from the Latine word, *Stultus*, which ſignifies a fool; according to thoſe Verſes, which, ſome ſay, that *John Gerſon*, Chancellor of *Paris*, made.

Vidi ego veſicam modico turgeſcere flatu,
Quæ piſis ſonuit quatuor impoſitis;
Hanc puer unus acu pupugit, diſploſa repente
Vilis & abſq; ſono flaccida detumuit.

That Verſe is known, of proud men.

Capra nondum peperit, & hœdus ludit in tectis.

He was like that flatterer who applauded one for asking this Queſtion; Which was the greateſt Fool? he that went to milk a *he-Goat*; or he that went to fill a ſieve; they being both alike fooliſh, and ridiculous.

The *Wild Goat* is called the *Roe-Buck*, or *Fallow-Dear*; it is called alſo the *Ibex*, or *Eveck*, the *Oryx*, or the *American Wild Goat*: the *ſhe-Goat* is very quick-ſighted, her crye is weak, but very ſhrill; which the huntſ-men do imitate, ſhaking the leaves of trees, the noiſe of which bringeth them out of their denns; to which may be added that Verſe of *Martial*.

Pendentem ſumma capram de rupe videres :
Caſuram ſperes, decipit illa canes.

The *Fallow-Deer* differeth from the *wild Goat* in this, that the horns of the *Fallow Deer* have not ſo many branches in them as the *wild Goat* ; the horns of the one bending forward, but the other bending backwards. The *Ibex* or *Eveck* is a kind of *Goat* found chiefly in the *Alps*, ſomething bigger than the *he-Goat*, having very large horns, by which, when ſhe leapeth down from a rock, ſhe keepeth her ſelf from the ſtones ; ſhe is very ſwift, and when at any time hunted, if ſhe hath no way to eſcape, ſhe runneth upon the huntſ-man, & tumbleth him down, ſo eſcaping; the *Oryx*, or *wild Goat* in *Africa*, differeth from all the reſt, in that his hairs turn towards his head: they are exceeding fierce, oftentimes killing Lions and *Tygers*, and is never ſatisfied but with the death of whatſoever aſſaulteth it ; and, although all the kinds of this creature are very good at leaping, yet the *Eveck* hath his name from an *Hebrew* root, which ſignifieth to leap : he alwaies liveth upon Rocks and Mountains, which are ſo cold that the ſnow lyeth there all the year long ; for, unleſs they did dwell in thoſe places which are very cold, they would grow blind : they are very nimble, and climb any thing, if they can but ſet their claws in : and thus we have ſpoken to the ſeveral properties of the *Goat* ; from which creature, the Holy Scripture borroweth many ſimilitudes; two of which I ſhall only

only ſpeak to here; the place in the *Canticles*, where Chriſt is compared to the *Goat*, or *Hind*, I have ſpoken already to, in the *Chap.* of the *Hart*; it is very well known, the comparing of wicked men to *Goats*, at the laſt day; by which are meant all luſtful & laſcivious men, who ſhall then receive their reward. *Levit.* 15.16. the *Scape Goat* is there ſpoken of, which was to be offered for the ſins of the people, and that was to be done only by the *High-Prieſt* once a year: *Chriſt*, our *High-Prieſt*, offered up himſelf once for us, and went into the *Sanctum Sanctorum*, and by his miracles did teſtifie, that he was the *Son of God*; while one *Goat* was offering up, they laid the ſins and tranſgreſſions of the people upon the head of another *Goat*, which was done thus: *Aaron* laid his hands upon the head of the wild Goat, which afterwards was ſent into the wilderneſs; by which was ſignified unto us, that *Chriſt* was to ſuffer without the City; thus we read, *Heb. ult.* that they lead *Chriſt* without the Gates of the City; he was nailed to the Croſs, *ſo*, that he could not ſee the City: and thence was the cuſtome of placing Pictures with their faces to the Weſt, in Churches.

2. The Kingdome of *Alexander* the Great is compared to a *he-Goat*, *Dan.* 8. 5. *and as he was conſidering, behold, a he-Goat came from the Weſt, on the face of the whole earth, and touched not the ground; and the Goat had a notable horn between his eyes; and he came to the Ram that had two horns, and was moved with choler againſt him, and ſmote the Ram, and broke his two horns*: the Grecians, here,

here, are compared to Goats, and *Alexander* to the *he-Goat*, becauſe he was to be born of the Greeks; the *Grecians*, becauſe of their nimbleneſs and ſagacity, are well compared to *Goats*; but it informeth us thus much of them likewiſe, that they were unſtable, and fleeting; as they uſed to ſay, that the *Romanes* ſpake from their *hearts*, but the *Greeks* from the *teeth outward*: as the *he-Goat* is more ſwift and haſty, powerful and luſtful than the *Ram*; ſo was *Alexander* the Great, who overcame the *Ram*, the King of *Perſia*, by his great horn, his great prudence, and valour: he touched not the ground as he went; for he flew, breaking the two horns of the *Ram*, *viz. Media* and *Perſia*: but when this *he-Goat* was grown too big, his great horn was broken; that is, he did not dye in his old age, but in the flower of his age; which is ſignified in theſe words, his *horns were broken*: that day in which *Alexander* was born he ſet the moſt famous *Temple* of *Aſia* on fire, *viz.* that of *Epheſus*; and therefore the *Magicians* propheſied, that the *Incendiary* of *Aſia* was born that day: of his broken horn aroſe four other horns, *i. e.* the four Succeſſors of *Alexander*, of which we ſpake at large, *Chap.* 8. Further, *Alexander*, when he was 23 years old, went to *Jeruſalem*, where he ſacrificed, and heard this propheſie, concerning himſelf, read, and explain'd, with a great deal of joy: the Hiſtory is worth the reading at large, in *Joſephus* Book, 11. There is another pretty Story, which we may read in *Herodotus*, *Lib.* 2. of a queſtion that aroſe between the *Egyptians* and the *Phrygi-*

ans

ans concerning their priority; which King *Psammetychus* undertook to decide, thus; He commanded two infants to be brought up by a Shepherd, amongſt the Sheep, and commanded him, that no one ſhould ſpeak a word to them, and that they ſhould ſuck a *Goat*, which accordingly was done; the Shepherd was to obſerve the firſt word that they ſpake; at a certain time the Shepherd opening the door, both of them being hand in hand, cryed out *Beccus*, which they often repeated; this was told to the King; he enquired what that word ſignified in any language, and they found, after long ſearch, that it ſignified bread, among the *Phrygians*; and ſo ever after the *Egyptians* acknowledged the *Phrygians* to be the more ancient Nation; although *Weken* ſignifieth Bread, and *Becket* ſignifieth a Baker; and the *Phrygians* did uſe the Germane Tongue, as Hiſtorians tell us; yet, no doubt but they expreſſed that inarticulate ſound which they heard from the Sheep; for there is no tongue or language that is natural to any one, but all are to be learned: the *Hebrew* tongue is not natural to the *Jew*; for if a *Jew* be born in *Germany*, *France*, or *Spain*, he will ſpeak the language of the Countrey where he is born; and will as ſoon learn *Hebrew* there, by the help of a Maſter (without which, he cannot attain it in his own Countrey) as his own Countrey: but this by the way.

CHAP.

CHAP. XXIV.

Of the Ape.

THis is a very known creature, very much like the *Monkey*; the Ape hath a large *Tail*, but the *Monkey* hath none at all; this being the only thing almoſt wherein they differ: this creature very much reſembleth the *Marmoſet*, which is like an *Ape*, very apiſh, and never ſtaying long in one place: *Veſalius* and *Columbus*, two famous *Anatomiſts*, tell us, that *Galen* had more skill in the anatomie of an *Ape*, than of a Man. But now I ſhall ſpeak to the nature of an *Ape*, properly ſo called.

1. He is very like a man in ſeveral parts of his body; he hath a very ill-favoured face, his noſe is almoſt flat to his face, which is full of many wrinkles; his eares are movable; he liveth on the tops of Mountains and Trees, and in the holes of Rocks.

2. As he is very like to man in ſeveral parts of his body, ſo he doth ſtrive to imitate mens actions, but very fooliſhly, and not at all like thoſe actions which he ſeemeth to imitate; he will learn any childiſh action quickly, as to play upon the pipe; ſometimes he will act the part of a Carter, at another time he will look a childs head, crack nuts, &c. he will play with dogs and little children,

and

and if care be not taken, will kill them: ſo *Ælian* reporteth of an *Ape*, who ſeeing a Nurſe waſhing a little infant, he, in the Nurſes abſence, ſtrippeth the child, and waſheth it with hot water, and ſo ſcalded the child to death.

4. The fooliſh imitation of the *Ape* often proveth his own ruine; for he hath a very ſtrong body, and cannot be taken by force, but by ſome wile or trap: the huntſ-man when he ſeeth an *Ape*, goeth before him, and pulls off his ſhooes, and combs his head, and waſhes his face, and ſo goes his way, leaving a veſſel full of mud behind him; the *Ape* coming to waſh himſelf, as the huntſ-man did, and daubing himſelf with the mud, the dirt getteth into his eyes that he cannot ſee; and he leaves alſo ſhooes of lead behind him, which, when he hath tyed on, he cannot ſtir: the huntſ-men when they go to take him, carry a looking-glaſs tyed to their head, with many ropes hanging upon it, which, when they go away, they leave behind them, which the *Ape* tyeth on when they are gone; the huntſ-men ſeeing this, catch hold of the ropes, and ſo take him.

5. He loveth himſelf very much, and is very ſenſible when any one praiſeth him; and loveth to ſee himſelf in a glaſs. There is no creature loveth her young ones ſo well as the *Ape*, and with a great deal of joy he will ſhew them to all in the houſe; he is alwaies hugging, and making much of them, although they be the moſt deformed creatures of all others: *GOD* hath given them dugs in their breaſt, not as other creatures; whence it is, that they

they can feed them in their boſome; they love their young ſo much, that oftentimes, by too much imbracing, they kill them: when he is put to flight at any time, he carryeth one of his young ones at his back, and the other before him; he carryeth that on his back that he loveth beſt; in any great danger ſhe is fain to let go that which ſhe holdeth in her claws, while the other that ſhe hath the leaſt love for, remaineth ſafe upon her back: which repreſenteth to us thoſe Parents that have too great a love for ſome children, while they neglect the others; but yet we often ſee, that thoſe that they love leaſt prove the beſt, when the other come to ruine: an example of which we have in our firſt Parents; which bare a greater affection to *Cain* than they had to *Abel*; yet notwithſtanding, *Cain*, and his whole poſterity, were rejected in the deluge, when as the other was received into God's favour, and ſaved. Moreover, the male hath ſo great a love for his young ones, that if he ſeeth one of them look as if it were not kindly uſed by her damm, he will correct her for it.

6. The ridiculouſneſs of his actions is no leſs than the deformity of his body; for he will not only imitate the actions of men, but is very unlucky, and miſchievous; whereſoever he biteth any one, it is very dangerous, and hard to be cured: he is ſo wild, that he can hardly be kept in with chains; and though he be tamed, yet he is ſoon as wild again as ever.

7. He will eat any thing, be it never ſo filthy; he will eat lice with a great deal of delight, and loveth

loveth to crack nuts; but especially he loveth apples, and wine; and will drink so long of it untill he is so drunk that he cannot stand.

8. There is a great *antipathy* between the *Ape* and the *Lion*; the *Ape* being a crafty, subtil creature, but the *Lion* (as we said, *Cap.* 6.) hateth all manner of craftyness: the *antipathy* between the *Lion* and the *Ape* is further seen in this; that if the *Lion* be sick of any disease, he can no waies be cured but by eating of the flesh of an *Ape*. *Elian* saith, that among the *Indians*, no *Apes* that are red are suffered to come into their Cities, because they are so lustful and lascivious, insomuch, that they oftentimes assault the women. They will know their Masters where they are long kept, and will remember any injury that is done unto them, but will as long feign their anger, untill they have a fit opportunity to revenge it; an *Ape* is an *Ape*, though cloathed in never so rich garments; although by fools and children he may be taken and saluted for a man, yet he cannot hide his natural deformity. *Gregory Nicene* telleth us of an *Ape*, who being cloathed in very rich habit, did dance very exactly, according to the Musick, in the City of *Alexandria*, and that for a long while together, untill one of the company throwing some nuts to him, he left off his dancing, and fell to gathering up of the nuts, to the great laughter of the beholders; like, as many men, who are intrusted in great Offices, honoured by all men; yet if any private gain offereth it self to them, they presently discover that secret wickedness that lyeth hid.

Athe-

Athenæus relateth of *Anacharſis* the Philoſopher, who ſeeing many fooliſh things acted, did not laugh at all; but ſeeing an *Ape* brought upon the Stage, broke out into a great laughter; and being asked the reaſon of it, anſwered, that it was made for nothing elſe but to laugh at: and theſe are moſt of the chief qualities and properties of the *Ape*; to which we might compare all Flatterers and Diſſemblers, and even the Devil himſelf, who may not unfitly be called God's *Ape*.

1. Then, the *Ape* hath not the reaſon of a man, but without reſpect to the place, perſons, or time, do imitate many of mens actions, without either wit or diſcretion: thus do Diſſemblers and Flatterers; when they cannot give counſel, they applaud and commend that which they have done; by which means, as *Polybius* ſaith, they often betray not only their weakneſs, but their folly: thus it was in the Reign of *Philip*, ſome then imitating *Melanthon*, in the geſtures which he uſed in his Sermons; thereby diſcovering their great folly; not conſidering their time, nor the difference of perſons; to which we might adde the fooliſh imitation of the *Germanes*, wherein they ſhew a great deal of weakneſs; according to that known ſtory of the *Painter*, who was commanded by the Duke of *Venice*, to deſcribe the ſeveral habits of the Countreys; when he came to paint the *Germanes*, he painted the *Ape*, carrying a piece of cloath; and being asked the reaſon of it, he anſwered, that the *Germanes*, like ſo many *Apes*, did imitate the garments and habits of all Nations;

and therefore he had left them a whole piece of cloath, that they might pleaſe themſelves in their habits.

2. *Apes*, (as we ſaid before) are often caught by their fooliſh imitation: ſo, oftentimes ſuch Flatterers get nothing elſe, but to be made a laughing-ſtock; like *Phaeton*, who would needs drive his Fathers Charriot, but could not do it. *Apes* are very proud, and love to behold themſelves in looking-glaſſes: Flatterers, of all men, love to be praiſed; *Apes*, although they move laughter oftentimes, yet are very unlucky, and miſchievous: thus are Flatterers, as we find ſometimes by ſad experience, in the Courts of Princes. We ſeldome find an *Ape* in poor peoples houſes, but moſt of them are to be found in great mens houſes, and Princes Courts: Flatterers are ſeldome in the poor mans cottages. *Apes* often ſport themſelves, and play with their Maſters: thus do Flatterers oftentimes deceive their Princes, and bring them into unavoidable dangers: examples of which we read too often in Hiſtory. *Apes* are ſo impudent, that they will not fear to diſturb a *Lion*; Flatterers are oftentimes the ruine of great Favourites, by the calumnies and reproaches which they caſt upon them, which *Euripides* found to be true; being very familiar with *Archelaus*, one night coming out of the Court, the Courtiers ſet the dogs at him, which tore him to pieces. And *Aratus* had the ſame fortune, who was poyſoned; which he perceiving, cryed out, *Hæc ſunt præmia Regiæ Amicitiæ, fuge Aulam*; Moreover, they are

good

good for nothing but to provoke laughter; and Flatterers are good for little elſe: as *Aurelianus*, who uſed conſtantly to keep a very big man, who had no other office but to drink with ſtrangers: the fleſh of an *Ape* is good for a *Lion*, if diſtempered with a Fever; the poſterity of thoſe who are thus ſoothed up by Flatterers, pay dear for their *Anceſtors* folly: all theſe might very well be applyed to the Devil, who is *God*'s Ape; who, of old, did uſe to propheſie to the Heathens, and foretell things to come; to feign miracles, as he did in *Egypt* by the *Magicians*: and many things more might be added, but let theſe ſuffice, as to the nature of the *Ape*.

CHAP. XXV.

Of the Squirrel, Weaſel, *and* Gulo.

THE *Squirrel* is very common amongſt us; he hath a very large tail, which ſerveth indifferently for a ſhadow and a covering: he layeth up his food in the Summer for the Winter; he eateth often, but drinketh very little; he layeth up what he cannot eat, and loveth ſleep, which maketh him very fat: he liveth in hollow trees, where they build their neaſts, and bring forth their young; his tail ſerveth him for wings, which he uſeth often wagging of it when he is to leap on any thing; if he is to go through any water, he will get

upon a piece of wood; his tail serveth him instead of a sail, so swimming over, carrying his food in his mouth. She hath divers holes and caverns in the earth where she liveth, and each of these hath several waies to it, which she stoppeth up with her tail; when the wind bloweth, if the wind is in the *North*, she stoppeth the hole towards the *North*, and leaveth that hole open which is *Southward*. Some tell us (but how true I know not) that he can fore-see a storm, or any tempestuous water, a long while before it cometh, and will provide against it, stopping up her little holes that lye to that point of the compass that the tempest will come at. He sheddeth his hair once every year, sometimes in the year he is almost quite bald; yet he is not long without his hair; for when it groweth again (which it doth in a short time) he hath more than he had before. *Squirrels* are of two colours, some of them are red, and others are grey: we might deduce many inferences from the nature of this creature; it might be a fit resemblance of a frugal man, he securing himself against all mischances of fortune, providing suitable remedies against them; and this is not at some particular seasons only, but all his life long: thus should the man that is frugal, observing a mediocrity in all things, never exceeding his due bounds, not being given to drinking, gaming, nor any thing else to excess: there are some things in the nature of an *Ape* which we should avoid, they only taking care for themselves, alwaies either sleeping or eating, doing no good to no one but to themselves. The

Squirrel

Squirrel, as ſoon as he hath eaten inordinately, goeth to ſleep; and after he is awake again, then he falleth to eating afreſh, as if he had eaten nothing before. And thus we have ſpoken what is neceſſary, or worth obſervation in this little creature. The next that cometh in order to be ſpoken to, is the *Weaſel*; it may be called *Muſtela, quaſi mus longior*, becauſe it is ſomething longer than a mouſe; for, although it doth not belong to any kind of mice, yet it may be ſaid to have a very great likeneſs and affinity with it: it was the opinion of the Ancients, that the *Weaſel* conceivd at he eare, and brought forth at her mouth; and therefore it was forbidden to the *Jews*: that they might know it was a moſt wicked cuſtome to aggravate what they heard. But this is frivolous, when as it conceiveth, and bringeth forth as other like creatures: but ſhould we grant it to be ſo as they ſay (as it is not) it might learn us thus much, that we ought to conſider well before we ſpeak; according to the counſel that the Son of *Syrach* giveth us, *learn before thou ſpeak*, *chap.* 18. 20. The fleſh of the *Weaſel* was forbidden to the *Jews*, to teach them that they ſhould not fear what ſhould hereafter befall them.

1. The *Weaſel* is no leſs crafty than it is timerous; and although ſhe bringeth forth her young ones in the houſe, ſhe often changeth her neaſt, leſt being diſcovered, her young ones ſhould be taken away: ſome tell us, that if her young ones at any time were hurt, ſhe ſeeketh out for ſome herb proper for the diſtemper, with which ſhe cureth them.

2. They have a natural enmity againſt *Serpents*, and *Mice* have as great an enmity againſt them. The ſecret members of the *Weaſel* are very deformed; as therefore the *Serpent*, ſo is the *Weaſel* commonly ſeen in houſes: it is their work to catch mice, which is moſt of their food; *Weaſels* deſtroy more mice and moles than *Cats*: it hath been obſerved, that thoſe creatures which eat both the ſame food, can never agree one with another. The *Weaſel* hath a particular way to find out ſerpents holes; for they defend themſelves againſt the ſerpent, by taking ſome *rue* in their mouths, and then go in boldly to the ſerpent, and will kill it, let it be never ſo big; nay, they will kill a *Baſilisk*: it may be a repreſentation to us of all Chriſtians, againſt whom the Devil hath alwaies had, and doth ſtill expreſs the great enmity he hath againſt them; but this may be for our comfort, that he is eaſily overcome by the vertue of *rue*, that is, by the blood of Chriſt. If the *Weaſel* be angered he will ſend forth a ſtinking ſmell from his body, and is as miſchievous when vexed, as a mad dog: he deſtroyeth many ſmall birds; for what the *Wolf* is to the *Sheep*, that is the *Weaſel* to *Fowls*; and as he cannot endure the ſerpent while he is alive, ſo when he is dead, his gall is a ſovereign remedy againſt the poyſon of the ſerpent.

The *Weaſel* is a very ſwift creature, his teeth are venomous, he ſheddeth his hair, and is very wild, and hath a very nimble body. The field or wild *Weaſel* is ſomewhat larger than the *domeſtick*; he will catch abundance of ſmall birds in a day:

day: but the *Iltiſſa*, a kind of *Weaſel* which deſtroyeth cocks and hens, he devoureth alſo fiſhes, fowls, and birds; and to prevent their crying out, he firſt bites off their heads: the *Martin* may be alſo called a kind of *Weaſel*, as alſo the *Civet-Cat*, which is the better ſort of *Weaſels*, of which there are two ſorts; ſome live in Cities, others in Woods and Deſerts, but eſpecially in the *Fir-tree* and *Beech-tree*; they are like to the *Weaſel* in every thing, excepting theſe two. 1. That his dung ſmelleth very ſweet; therefore it is that they are ſo much prized. 2. Although he will deſtroy the poultrey, yet he will bring them home to the houſe where he is; which is a fit reſemblance of gratitude: an example of which we have even among thieves, who have alwaies ſome reſpect to their relations; and thoſe men are worſe than beaſts who will lay violent hands on thoſe men by whom they ſubſiſt: by the way I ſhall note this, that the *Squirrel Weaſel* will become tame, if their teeth be rubbed with *garlick*. *Deut.* 11. 29. the *Jews*, among other things, were forbidden the *field-mouſe* or *ſhrew*, which is a kind of *Weaſel*, though not ſo commonly known to us; but ſome do think that the word doth not properly ſignifie the *field-mouſe* called a *ſhrew*; for there are many words in the Latine verſion of the Bible, which do not agree with the *Hebrew*: this is a very ſmall creature, almoſt as big as a *Weaſel*; it is wholly given to his prey, and is very crafty in taking of it, and given much to exceſs and intemperance; if any one cometh by him, he will lye ſtill, and ſeem tame untill

till he come nigh, and then he will bite, which is venomous: if therefore the word in the *Hebrew* ſignifieth a *ſhrew*, we may learn thus much, that God would have us to ſhun all the *vices* abovenamed. The *Ferret* may not unfitly be called a kind of *Weaſel*; he hath a little head, a red back, and a white belly; his hair ſticketh ſo cloſe to him, that his skin will come off as ſoon as his hair; this reſemoleth covetous men, who, as the *Comœdian* well ſaid, will part with their teeth rather than with their money; it is called in Latine *Furo*, or *Furunculus*, from *furor*, to ſteal; becauſe it ſtealeth, and carryeth away all he can get to his hole, laying up a great deal of corn againſt winter, without any chaff amongſt it; ſo that one may commonly ſee half a buſhel of corn layed up in one *Weaſels* hole, ſo that it may be well called *Viverra, quaſi vi omnia ad ſe verrens*: if the male feareth that he ſhall at any time want food, he will not ſuffer the female to eate any; but ſhe is alwaies too cunning for him, finding out ſome other way to it; which may ſerve to admoniſh thoſe men who are too ſevere and rigid to their Wives, who ſometimes are too wiſe for them; and cannot alwaies ſee nor prevent their plots: the *Ferret* agreeth with the *Weaſel* in all things, but in this, that he hateth the *Coney*, which he hunteth out of their burroughs into the traps that are layed for them: he is ſo cruel to them, that he will kill a rabbet that is as big again as himſelf; when under ground he is very fierce, but otherwiſe is very tame and gentle; contrary to the nature of dogs, who are

fierceſt

fierceſt when at home; but when in ſtrange places are very tame; like thoſe men who are very cruel and rigid at home, but when they go abroad, ſeem to be very mild and courteous. Formerly they uſed to carry *Ferrets* along with them to hunting, and to ſend them into the *Coney-burroughs* to drive them out. The *Poltcat* is a kind of *Weaſel* alſo, they are moſt commonly very fat and ravenous: he will fore-ſee a tempeſt coming, and will run into their holes to ſhelter themſelves; I cannot give much credit to thoſe who ſay that they can know a tempeſt a great while before it cometh, which, I think, no man can do; not *Aſtrologers*, who pretend ſo much skill in knowing the weather; for tempeſts and ſtorms, and all changes of weather depend only on the will of God; but I think they may ſometimes hit to fore-tell the weather by chance: but to ſay that it will certainly be ſuch & ſuch weather, I think no one can tell; for we have oftentimes ſeen that God hath diſappointed them in that which they have fore-told would moſt certainly come to paſs; but this by the way. The *Poltcat* lyeth hid, and is ſeen but very little all the winter; ſleepeth very much, which maketh them grow exceeding fat: when they are purſued by the dogs very cloſe, and are in danger of their lives, they will hold their breath, thereby puffing themſelves up, being then better able to bear blows. There is a natural antipathy between this creature and the *Fox*; for the *Fox* will oftentimes be in his holes, which if he cannot get by force, he will do it by fraud; he will dung and urine at the

the mouth of the hole, which maketh such a stink, that he cannot endure the smell of it, and is forced to leave her hole. The *Poltcat* is almost as big as a *Fox*, and some say that it is a kind of *Fox*: if so, it may represent to us Apostates, who of all other men are the most bitter enemies against that Religion of which they were once themselves; for in all ages of the World, hereticks, like those *Apostates*, have opposed and persecuted the true Church, striving only for riches, and by calumnies and reproaches intend to ruine the rulers of the Church; and if they cannot do it so, they will do it by curses and maledictions; they never go far from their holes, nor do they stay out long when they do go out, which is only in the night-time, because then they know all things are safe and quiet; it is called in Latine *Taxus*, which is the word for the Ewe-tree, yet from thence came the *Dachsus*: to conclude, *Weasels* may be tamed several waies, and when they are tamed they are very useful; they will fetch young birds from trees, they will drive out young Pidgeons out of their holes, and will hunt Coneys out of their burroughs: by which we see, that God hath made nothing in vain, though at present we cannot see the usefulness of it: the next thing that cometh in order to be spoken to, is the it was unknown to the Ancients, found only in the Southern Countrys; of a very greedy and ravenous nature; about the bigness of a *Dog*, and hath a *Cats* face, the body and tail of a *Fox*, and the colour of a *Weasel*; he hath 2 particular properties; 1. He is very cruel:

and

and, 2. Very ravenous. He will climb up trees, and leap upon any man that goeth by, and is very cruel, feeding moſt upon dead carkaſſes; and where he ſeeth one, he will eat ſo long of it, that his belly will be almoſt ready to burſt; as ſoon as he hath done, he will look for two trees that ſtand cloſe together, and will ſqueeze himſelf between theſe trees; and ſo what he had forced in, he forceth out; having done ſo, he maketh haſte again to the dead carkaſs, then to the two trees again, and doth as before: this he doth untill he hath devoured the carkaſs: by which filthy creature, God would have us to hate that ſin of Intemperance; for we ſee that moſt of our domeſtick creatures obſerve a rule in eating and drinking, and will not exceed the rules of temperance; nay, we cannot make them, neither by fair means nor foul, to take more than will ſatisfie nature: but it is to be much lamented, that man, who was born in the image of God, ſhould ſo violate the laws of nature, as to exceed the bounds of ſobriety, that which the very beaſts are free from: and by this creature we ſhould learn to deteſt the beaſtly ſin of Intemperance. This creature, though ſuch a gorging creature, is ſatisfied when he hath eaten one carkaſs; but men, when in their cups, know not when they have enough, turning day into night, and night into day; and when nature will bear no more, but forceth them to bring it up again; they will after their vomit, return again to their cups: ſome have merrily put the queſtion, whether there may not be *Antipodes* in the ſame City, and have concluded on

on the Affirmative: these *Antipodes* are the Gluttons and Drunkards above-mentioned, who have their day when we have our night; and when we have our day, and are about our business, they are taking their rest.

CHAP. XXVI.

Of the Hedg-hog.

I Need not go about to make a large description of this creature, because it is so very well known; it is all over full of prickles, so that no one can touch him without pricking himself: it represents unto us the untractable *Rustick*, or wrangling *Disputants*, with whom there is no talking without a quarrel: her neast is by Hedges and Vineyards in *Autumn*, but in the *Winter* in hollow-trees; in the Summer-time she layeth up her food against Winter; she will climb fruit-trees, and shake down apples, and then she taketh one in her mouth; and so rouls her self up, and sticks the rest upon her prickles, and so carryeth them to the hollow-tree where her neast is, and that is her food all the Winter; she doth the same in Vineyards, shaking the Vine as long as any grapes will fall off: his hole hath two holes, one towards the *North*, and another towards the *South*, which he shutteth *North* and *South*, according as the wind is in either of those two corners: sometimes they have two vents, through which nature easeth her self: when he

he ſeeth any one coming to take him, he rouleth himſelf up, and ſo ſecures himſelf; but when he cannot run away, he urines upon his back, which maketh his skin to rot and putrifie; this he doth for very fear; but ſome are of a contrary opinion, who think it is becauſe no one ſhould have the benefit of his skin: there is no way to take him ſo eaſily, as to pour cold water upon him, which will make him unfold himſelf: his skin is very good to ſcour garments with, to bruſh them from the duſt: if he loſeth one apple by the way as he carryeth them, he will throw away all the reſt, and run to his hole. She knowing that her young ones are full of prickles, ſhe rouleth her ſelf up, becauſe ſhe would have it as long as ſhe could before ſhe brought forth; but afterwards it is a means to make her bring forth with a great deal more pain and anguiſh; as oftentimes it hapneth, according to that verſe,

Incidit in Scyllam qui vult vitare Charybdin.

Men oftentimes, while they are taking care to avoid a ſmall danger, run into a greater: a fit reſemblance of all quarelſome, proud men, who will do nothing peaceably; and it is our wiſdome to let ſuch men alone; in vain do we attempt to perſwade them to be more civil and courteous, when their very nature maketh them otherwiſe: ſo we have it in that Verſe;

Οὐδέποτ' ἂν ϑεὶὸς λεῖον τὸν ϑηχυ ἔχίνον;
Ex hirco lævem nunquam mutabis Echinum.

Such

Such as was *Cain* to *Abel*, and *Saul* to *David*; and we may more easily beware of open enemies than dissembling friends: and although the *Fox* is crafty enough, yet the *Hedg-hog* doth it by her prickles: the *Porcupine* some do make to be a wild sort of Swine, which hath larger prickles than the *Hedg-hog*, which he will shoot out like an arrow, and will with it wound either man or beast: as most of the creatures above-named, so doth this hide himself all the Winter.

CHAP. XXVII.

Of the Beaver.

THis is an *amphibious* creature, hath four feet, two of a *Dog*, and two of a *Goose*: his forepart is hairy; he hath a long, broad, ruggid tail, like the tail of a fish; his feet are skinny, which maketh him swim with a great deal of ease; he cannot dive long together, being of very short breath; and therefore is fain often to put his head up above water for air: he biteth very hard, and loveth to be among fishes, or where they are: he may be like a thief in this thing; for he loveth to lye in the way that passengers come oftenest by: he is as big as a large *Cat*, his testicles have neither a bad scent nor a good, but is very good against the Diseases of the *Matrix*; and is often given to women with child. Some are of opinion that the *Castor* knoweth it, and therefore when he is pursued,

ſued, biteth them off, becauſe he will not have any one have the benefit of them; which, I think, may be rejected as fabulous: this reſembleth thoſe men, who, when in an eminent danger, will part with thoſe things that are deareſt to them, if they can but eſcape. He loveth to be upon the banks of *Rivers*, and in thoſe places where trees grow cloſe to the water; and there he will ſit, with his body in the tree, and his tail in the water: his ſubtilty is ſeen in this, that he will make a tree hollow with his teeth, as if it were made ſo by art: he will not looſe his hold that he hath taken of any man, except he hath broken the bone, or that part that he hath hold of. The tree that he thus holloweth he maketh threce ells in it, one above another; and if it raineth ſo that the tree is full of water, then he goeth up a ſtory higher, and according as the water decreaſeth or increaſeth, ſo he goeth up higher or lower in the tree; yet ſo, that ſtill he may keep his body dry, and his tail in the water: this may teach us to foreſee dangers that are coming upon us, and to arm our ſelves againſt them.

CHAP. *XX*VIII.

Of the Otter.

THis is alſo an *Amphibious* creature, very much reſembling the *Beaver*; there is no great difference as to their outward ſhape; *Pliny* ſaith, that

that the *Otter* and *Beaver* are both the ſame, but in this they differ; the *Beaver* hath a tail, but the *Otter* hath no tail at all: he biteth as hard as the *Beaver*, and hath many other qualities which the *Beaver* hath. There is a creature which is much like the *Otter*, called *Latax*, which hath all his food out of the water: all theſe creatures, the *Beaver*, the *Martin*, the *Ferret*, &c. are mentioned among thoſe doleful creatures, *Iſ.* 13. 21. called there by the names of *ohim* and *zihim*, by all which, is repreſented unto us the lives of thoſe who live privately, and ſolitarily in the World, only looking after what concerneth themſelves, meat and drink, not skilled in any Art or Science that may fit them to do their Countrey ſervice: for, as the creatures above-named are very timerous and fearful, ſhunning the ſight of men; ſo are theſe Countrey people, who are ſtrong, but nothing of courage in them; neither are they able to do any ſervice; ſo that, as *Terence* ſaid, *Homine imperito nihil injuſtius*, nothing is more injurious to men, than when ignorant men are put in place. 1. They live moſt under ground, and ſeldome come abroad but in the night-time, when they know all things are quiet and ſtill, and then only when they are forced to it to ſeek for food: thus is it with common people, who will not take any journey to increaſe their knowledge, or to ſerve their Countrey; but to ſerve their own private ends holding this for a Maxime, *Bene qui latuit bene vixit*, He liveth the beſt that liveth the privateſt life. He nouriſheth his young ones alwaies in their houſes,

or

or in their holes; like thoſe men that breed their children at home, and never ſend them abroad, whereby they might ſee the World, becauſe moſt commonly it is liable to the greateſt hazards: moreover, he careth for nothing but food, ſome of them laying up whole heaps of corn againſt the Winter: thus do they take thought for nothing, but how to increaſe their wealth. The *Lion* is forced daily to ſeek his prey, when theſe creatures have food enough in their holes; ſo that they do not only live in the Winter, which ſome creatures cannot do for want of food; but they grow fat. Thus Learned men, who have done their Countrey ſervice either in War, or otherwaies, although they are not ſo ſollicitous to get wealth as others are, yet they do ſeldome want; ſome of the fore-mentioned creatures will not let the female eat as much as ſhe will, but yet ſhe will find a private way to his heap, and eat as much as ſhe will: ſo, thoſe *Churles* who are ſo harſh to their Wives, do but endamage themſelves by it. Theſe creatures daily change their neaſts; ſo thoſe men are continually laying up their riches, knowing no end of them. Some are of opinion, that they can fore-ſee a ſtorm long before it cometh, and defend themſelves againſt it. *Ferrets* will not devour the *poultrey* in the ſame houſe where they live: thus, thoſe people, who although they have no love for their rulers, yet are forced to obey them out of fear. There is another ſort of *Otter* in *Egypt*, which is called *Ichneumon*, or the *Indian-rat*, about the bigneſs of a *Cat*, his hairs are as hard as *Sowes briſſels*,

dwelling chiefly amongst hedges; having a great enmity to the *Crocodile*, as *Solinus* and *Strabo* do affirm. The *Trochilus*, or *Wagtail*, a creature that goeth into the *Crocodiles* mouth, and eateth that which sticketh between his teeth, so that he doth, as it were, scour and cleanse them.

CHAP. *XXIX.*

Of the Crocodile, Lizard, Salamander, *and* Stellio.

ALthough all the fore-mentioned creatures be but several sorts of *Lizards*, yet they differ much as to their bigness, and several properties.

Of the Crocodile.

The *Crocodile* is a creature found only in *Egypt*; he is an *amphibious* creature, as are many others besides; which are fit emblemes of the *Popish Priests*, which are conversant as much in *Civil* as in *Ecclesiastical* affairs: it may resemble those men who are of all Religions; when they are among *Priests*, they will seem to be *Priests*; if in wicked and prophane company, they will be so to; if in religious company, they will be religious: it is a four-footed creature, and bringeth forth eggs a little bigger than *Goose*-eggs, which she hideth in the earth where they are hatched: there is no creature

creature that is, which from ſo ſmall a bigneſs, groweth to be ſuch a great creature; he groweth as long as he liveth: he liveth 60 years, and groweth till he be 17, 18, or 20. cubits long: his teeth are more like *rakes* than teeth, being extraordinarily big: his skin is ſo hard all over his body, (excepting his belly, which is exceeding tender) that he cannot feel the hardeſt blow. 2. Although he is ſo exceeding timerous, purſuing none but thoſe which flye from him; and flying as faſt from thoſe that do purſue him; yet he may be accounted bold and valiant. When he goeth out for his food, he will ſometimes lye ſtill, as if he were dead, or aſleep; thus inviting the birds to him, which thinking he is dead, come very near him, flying about him, and when they are within his reach, he taketh them. There is a little Bird which is called in Latine *Trochilus*, that he ſuffereth to feed continually in his mouth, becauſe it keeps his teeth clean, by picking out any thing that is between them; like to thoſe men who will do nothing but what may ſerve their own intereſt: when the *Crocodile* wanteth food, and is exceeding hungry, he will fill his mouth full of water, and poureth it upon the beaten path, and ſo making it very ſlippery, if any one falleth down, he will catch them before they can riſe again: he firſt eateth the carkaſs, and then, with tears, he will eat the head; whence came the Proverb, *The tears of the Crocodile*, which are feigned, and hypocritical. There is a great antipathy between the *Crocodile* and *Ichneumon*, or *Ixdian-Rat*, which is a kind of *Otter*, to be found

only in *Egypt*: when the *Crocodile* lyeth asleep with his mouth open on the shore, he will go into his mouth, and down his throat into his belly; and that he may the more easily go down, he daubeth himself with mud: the *Crocodile* awaking, and perceiving the *rat* in his belly, runneth up and down, sometimes lying down upon the ground, and stretching himself out, then he will go and plunge himself in the water; all this while this little *Indian-Rat* never mindeth what he doth, but lyeth in his belly, gnawing of his bowels, (which is very pleasant meat to him,) where he stayeth untill he hath gnawed his way through the *Crocodiles* side, which killeth him; but he cometh out alive, without any hurt at all: he is very diligent in seeking out the *Crocodiles* eggs (from whence some are of opinion, that her name is derived from ἰχνέυμω, *vestigo*, to seek,) and when he hath found them, he breaketh them in pieces.

Moreover, it is exceeding ravenous and greedy, and wants the use of his tongue; his sight is dull when in the water, but very quick on the land: it exceedingly fears serpents, for they will lye hid under those herbs which they know the *Crocodile* most loveth; in all which he much resembleth the Devil; for, 1. The *Crocodile* is a very great creature, *amphibious*, living either on the land, or in the water, a very cunning, crafty creature. 2. The *Crocodile* flyeth from those that pursue him, and pursueth those that flye from him: the Devil likewise dares not stand to encounter with those that resist him by the word and prayer, but eagerly pur-

purſueth thoſe that are ignorant of their *ſpiritual weapons.*

3. The *Crocodile* ſuffers the creature called the *Trochilus*, quietly to feed in his mouth: the Devil likewiſe ſpares one the better, to draw and allure more to himſelf.

Again, if he can get any thing, he preſently devoureth it; ſo likewiſe doth the Devil deal by thoſe who follow his temptations. *Origen, Contra Celſum, Lib.* 3. doth enveigh very bitterly againſt the *Egyptians*, who worſhip the *Crocodile* as one of their *gods*; and blames them that they ſuffer that to live which is ſuch an enemie to mankind.

The enmity that there is between the *Indian-Rat* and the *Crocodile*, much reſembleth the war and enmity that there is between *Chriſt* and the *Devil.*

1. The *Indian-Rat* layes traps, and enſnares the *Crocodile*: *Chriſt* likewiſe deſtroyes the works of the Devil.

2. The *Indian-Rat* goeth into the *Crocodiles* mouth when it is aſleep, & eateth his way through his belly, and again cometh forth alive: thus *Chriſt* hath conquered death, & roſe again the third day.

The *Crocodile*, were it not deſtroyed by the *Indian-Rat*, would over-run thoſe Countreys: the *Devil* likewiſe would deſtroy the World, were he not reſtrained, and kept in by *Chriſt.*

CHAP. XXX.

Of the Salamander, Lizard, *and* Stellio, &c.

THE *Lizard* is a creature ſo well known, that there are few better known. There is a certain kind of *Lizard* in *Egypt*, which is called *Sciuncus*, or *Scineus*; but that which we have out of *Egypt*, called *Scineus*, is not a true *Lizard*, but a kind of *land-Crocodile*, (which is uſed, by ſome, to provoke luſt,) having his ſcales growing towards his head; as alſo, a very white, thin skin.

Moreover, the *Lizard* hath a very great love to man, inſomuch, that whenſoever he ſeeth any man, he expreſſeth it by ſeveral *apiſh* actions, fawning, & wagging his tail like a *dog*; and when he ſeeth a ſerpent to lye lurking under any herb, (as they often do) he is more active and apiſh, which he doth to give notice to any one that is paſſing that waies, that they may defend themſelves againſt it: which is a very fit reſemblance of thoſe men who are *crafty* and *miſchievous*, and make it their buſineſs to do miſchief; yet it is ſo ordered by divine Providence, that they do even betray themſelves; like *Balaam*, who was forced to bleſs thoſe whom he would have curſed: and ſo it was with *Pharaoh*, who was forced, againſt his will, to let the people go; ſo that it is verified which *Solomon* ſaid, *When a*

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mans waies pleaſe the Lord, he maketh his very enemies to be at peace with him: and ſo it happens amongſt us, our greateſt enemies ſometimes being the occaſions of our greateſt good: and thus much for this creature, which is hatched out of an egg.

The *Salamander* (*Ein Melch*) is a kind of a white *Lizard*, being hatched of an *Egg*; it is very like the *Lizard*, having a long, crooked tail, and crooked, ſharp feet; his skin is very rough, and rugged, and is ſaid to be of ſo cold a nature, that he can even put out the fire; but experience teacheth us the contrary; for if he be kept ſome time in the fire, he is eaſily burnt, although at the firſt ſight one would think otherwiſe.

They ſay, that if he get into a tree, he doth ſo impoyſon the fruit, that it proveth mortal to thoſe who ſhall eat of it afterwards: and his ſpittle (as it were) or that which cometh out of his mouth, is of ſo venomous a quality, that if it chance to light on any one, it maketh the hair to come off; and yet, notwithſtanding, *Swine* will eat it without any hurt to them at all; which fitly reſembles wicked men: for, the *Salamander* (as we ſaid before) is a kind of *Lizard*: ſo wicked men likewiſe, are but the iſſue and off-ſpring of the *Devil*.

And as its *ſpittle* makes the *hair* to fall off; ſo, the reproaches which wicked men caſt on the godly, robs them of that honour and eſteem which is due to them. The *Salamander* is never ſeen abroad in fair weather: wicked men, in like manner, ought not to be ſeen in a well-ordered *Commonwealth*.

Again, he never cometh out of his denn, but in great storms and showers: it is likewise only in times of *sedition* and *rebellion* that wicked men dare shew themselves.

Ἐν δὲ διχοστασίῃ Κὶ πάγκακος ἔρρορε τιμῆς, *i.e.* In troublesome and seditious times, the worst of men are often honoured and promoted, when others are reproach'd and scorn'd.

The *Salamander* (they say) hath little spots on his back, like stars: wicked men, in like manner, make fair shews and pretences of Religion, but yet they are good for nothing: wicked men also are born for nothing else but to trouble and perplex their neighbours.

Under this *Chapter* is to be referred the *Stellio*, a creature much resembling the *Lizard*, having shining spots on his back, resembling stars: they are found chiefly about old houses, and sometimes in new; he chiefly liveth on the *dew*, and *spiders*. She casts her skin every year, which she devoureth as soon as she hath done; which some think she doth out of envy; for her skin is good against the *Falling sickness*. It is a very venomous creature, and bears a great hatred to the *Scorpion*, which she often shews; insomuch, that she cannot endure to see one: which fitly resembles wicked men, who put on stars, *i.e.* a pretence of *Religion*, when about the most wicked Action.

And, although the *Stellio* be a venowous creature, yet it cannot endure the *Scorpion*: thus, we oftentimes see that wicked men cannot agree among themselve, but fall out one with another.

CHAP.

CHAP. *XXXI.*

Of the Chamelion.

THis is a creature very well known, four-footed, and engendred of an Egg; to be found in *Aſia* only; almoſt like a *Lizard*: he holdeth his mouth open to take in the air. It is reported of *Ariſtotle*, that of all the creatures that he hath deſcribed, there is none that is more timerous and crafty than the *Chamelion*: it is to be found in *Africa* alſo, but very rarely, as alſo in *India*. His ſnout is like a *Hogs*, which routeth up the ground; and although the *Chamelion* is very much like a *Crocodile*, yet in this he differeth from him, his tail being much longer, and thicker: he is very crafty and miſchievous, although ſo fearful and timerous. It is a quality of this creature, and of this creature only, that when at any time he is frighted, he, for very fear, changeth himſelf into the colour of that thing at which he is frighted: the reaſon of which *Bodinus* thinketh to be the *pellucidneſs*, and *tranſparency* of his body; and therefore whatſoever colour is next to him, that colour ſeemeth to reflect from his body: a fit reſemblance of *Stage-players*, who can be any thing for their profit and advantage: he can change himſelf into any colour except red and white; which is a fit reſemblance of ſubtile Diſputants, who run from one thing to another, to evade

evade the force of their adverſaries argument. When he is dying he turneth very white, and pale; he can no more be without the cool air, than he can without food: he hath very large lungs, yet when opened, there is nothing found within them: which fitly reſembleth flatterers and diſſemblers. The *Chamelion* being a very timerous and fearful creature, changing himſelf into all colours but red and white: thus, flatterers do live in fear continually, and leſt they ſhould be diſcovered, are ſometimes put to their ſhifts; but they can never endure to behold the truth in its luſtre. Moreover, the *Chamelion* alwaies goeth with his mouth open, and hath large lungs, but nothing within them: thus, theſe *Sycophants* and *Diſſemblers* covet nothing ſo much as the breath of people; who, although they have not the leaſt ſpark of Religion, yet would ſeem to have the moſt: good men had rather be real, than ſeem to be Religious; but wicked men had rather ſeem to be Religious, than to be really ſo: ſuch are thoſe that do all things for their own praiſe, and by their geſtures and actions do plainly ſhew that they would be praiſed of all men. There is a natural *antipathy* between the *Chamelion* and the *Crow*; which, as often as they meet, the *Crow* remembreth that poyſonous quality that is in the *Chamelion*; and therefore, before he encounters with him, he eateth a leaf or two of *lawrel*; and, although he be often wounded in the combat, yet he alwaies is conqueror. That, by the *lawrel*, is meant true piety and godlineſs, I ſuppoſe no one can be ignorant of it: as the *Crow* therefore, we

ſee,

ſee, overcometh by this lawrel-branch; thus, we can no waies better reject, and conquer ſlanderers and back-biters, than by an innocent and vertuous life: it hath been the conſtant care of godly men to live a godly and religious life; the only way to confute the reproaches that are caſt upon them, and to ſtop the mouths of gainſayers. The *Chamelion*, when he is dead, groweth pale and white; which *Ariſt. Lib.* 1. *Eth. cap.* 10. doth apply to the life of a man; and ſaith, that thoſe who depend on fortune, do as often change, and alter their conditions, as the *Chamelion* doth his colour; ſometimes rich, ſometimes poor, now happy, anon miſerable, &c.

2. It may be alſo not unfitly applyed to *Tyrants*: the *Chamelion* goeth very ſlowly; the like is reported of *Nero*: Tyrants at firſt do feign and diſſemble piety, but when once they have got the power into their own hands, they then ſhew what before they did but diſſemble, then committing all manner of wickedneſs. The *Chamelion* can imitate all manner of colours, like *Tyrants*, who imitate all mens manners. The *Chamelion*, when he is afraid, ſeemeth to be very gentle, and mild; like as the *Tyrant* is ſometimes fain to diſſemble himſelf mild, but cannot imitate white and red; *i. e.* true innocency and modeſty; and therefore *Nazianzen* telleth us, in his 47 *th.* Oration, of the objection that he made againſt *Julian*; *Who, with the* Chamelion *and* Proteus *could do all things; but yet he could not be mild towards the Chriſtians*: it may alſo reſemble thoſe men who ſtudy ſeveral

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Arts and Callings, leſt one of them ſhould fail. To conclude; as the *Chamelion*, ſo theſe men can imitate the black and evil cuſtomes of men, but take no example by good men, not being able to imitate the *white* and *red*, *i. e.* true Vertue and Piety.

CHAP. *XXXII.*

Of the Frog, *and the* Toad.

FRogs are divided, by *Phyſitians*, into ſeveral kinds; ſome tell us that there are none in the *Sea*, but only in *gardens*, and in the *fields*; ſometimes in *Ponds* and *Lakes*: thoſe that are more venomous, are called *Toads*, and are to be found only in holes; which, like the *Bat*, never come out of their holes but in the night-time. 1. Our common *Frogs*, by their continual croaking, do very much trouble and infeſt us; which *Ovid* telleth us of, in his *Metam.* concerning the Countrey-men that were changed into Frogs.

Quanquam ſunt ſub aqua, ſub aqua maledicere gaudent;
Litibus exercent linguas pulſoque pudore.

Their brawling tongues, but ſetting ſhame aſide;
Though hid in water, under water chide.

To which we may fitly compare our *clowns*, who, when

when in their cups, talk of that which doth not concern them. *Ariſtophanes* being to deſcribe the croaking of the *Frogs*, ſetteth it down thus, Βρεκεκεκὲξ κοὰξ κοὰξ, in which is elegantly ſet down, the noiſe that Frogs make when they croak, the Grecians call a Frog Βρέξας, like to our *Germane* word *Broſch*, which ſignifieth a *Frog*; but let the ſtudious ſee more of this in *Homer*, in his Βατραχομυομαχία, the Fable of the War between the *Frogs* and the *Mice*. *Frogs* are commonly taken to be a ſign of the approaching *Spring*; and are thought to be engendred of *mud*, like *Eeles*: it is to be obſerved, that there are moſt *Frogs* to be found in a moiſt year; and therefore, when we ſee a multitude of *Frogs*, we may conclude no happy year to follow: but it is to be rejected as fabulous, and ridiculous, which ſome ſay, that they are bred of *mud* and *ſlime*, when we may ſee them copulate, and of their *ſperm* or *eggs* are generated young *Frogs*; they are not ſeen to copulate in the day-time, neither can they do it in the water; but yet, by their continual croaking, the male provoketh the female, and both of them wait for the night, that they might the freelier enjoy one another; this they do in the night-time, leſt they ſhould be diſturbed by men or beaſts, and are very much delighted in the act: ſometimes men, through careleſneſs, drink the *ſpawn* of the *Frogs*; whence it is, that ſometimes we have ſeen Frogs to be generated in men, and whether alſo eggs by the ſame means, the *ſperme*, or the little worms being eaten with our meat oftentimes, do not breed worms in children

dren, and in men oftentimes, I leave to the more learned to judge. From the *ſpawn* of theſe *Frogs* are bred other little *Frogs*, which have long tails at firſt, but afterwards grow ſhorter and ſhorter: in Winter-time they lye hid in holes of the earth; and ſome ſay, that in thoſe Ponds that do not freeze, are *Frogs* all the Winter; but, as concerning the multitude of *Frogs* that we have ſometimes, there can no other reaſon be given of it, than what we have for the great company of *Locuſts* that was ſent upon the *Egyptians*, to wit, the immediate hand of *God*, for our ſins. Some are of opinion that they are bred of ſhowers; others, of winds; but, I think, no other reaſon can be given of this than of the former; like as God once did create out of the *Rivers* of *Egypt* great ſtore of *Frogs*. 4. If we ſet a candle lighted on the ground, the Frogs will immediately be ſilent; they make a great noiſe when they are in warm water; but if they are caſt into a Well that is colder, they are immediately ſilent. 5. Some do pretend to foretell a ſhower, by the more than ordinary croaking of *Frogs*: But, I think, we may more rationally conclude, that *Frogs* do ſee the ſhower hanging in the air, and ſo prepare themſelves for it; they being very much delighted in rain-water, being much ſweeter than any other water. It is a common thing for children to get Frogs by a piece of red cloath, and a hook; the Frogs do catch thoſe bees that flye near the water, and, although they are often ſtung by them, yet do not feel it. There are ſome people will eat Frogs, firſt fleaing them

them, and then taking only the hinder parts of them: this may be a fit repreſentation of thoſe who do delight in ſcandalizing and reproaching their neighbour. Too great multitudes of Frogs are thought, by ſome, to *portend* an unhappy year: thus it is with theſe men who alwaies breed commotions, and are the promoters of diſſentions and diviſions. If *Frogs* do croak more than ordinarily, it ſheweth the change of weather; thus, when wicked men flouriſh, and proſper, it is but a bad *omen* of ſome alteration for the worſe. *Frogs* are not ſenſible of the ſtings of Bees; ſo great and high are men in their wickedneſs, that reproofs and advices will do them no good.

Frogs croak only in warm water, but make no noiſe at all in cold water: thus wicked men are well enough while in a proſperous condition; but, when once affliction cometh, then they cannot bear it.

Rev. 16. 13. *And I ſaw three unclean ſpirits like Frogs come out of the mouth of the Dragon*; that is, *Hereticks* proceeding out of the mouth of *Sathan*, ſuch as were formerly the *Monks*, and at this day the *Jeſuites*; who, by all their reaſonings and diſputations, do only endeavour to maintain the *Popes Supremacy*, and his power over all other men whatſoever. 1. If one were to judge of the bigneſs of a *Frog* by the noiſe that it made, and did not ſee it, we ſhould be ready to conclude that it was ſome large beaſt: ignorant people, at firſt, that do not examine their arguments, and bring them to the touchſtone of the *Scripture*, are ready preſently to conclude their arguments unanſwerable, when, indeed,

deed, they are nothing leſs; and like the croaking of Frogs, intending only to weary out their adverſaries by the multitude of their arguments, but not to convince them by the force of them; and all to no other end, but to eſtabliſh the *Papal Chair*. 2. If a *Frog* be ſet upon a Golden Stool, it will leap off from it into the mud: thus, *Jeſuites*, if brought to the *Scripture*, will betake themſelves to *Philoſophical* arguments, and creep to the authority of the Fathers, where they think themſelves ſecure. 3. *Frogs* do not love *Wine*, but had rather drink *water*: thus, the *Jeſuites* do tell us, that the Scripture is ambiguous, and chuſe rather to truſt upon the *authority* of the *Church*, than the *Scripture* it ſelf.

Of the Toad.

A *Toad* is but a larger kind of land-*Frog*. 1. They love to dwell in moiſt places, neither can he endure the light of the Sun; and therefore at day-time he lyeth hid, ſeldome creeping out but towards night, at which time he is ſeen alwaies in path-waies. 2. He liveth moſt under ground, and is nouriſhed chiefly by the vapours of the earth; but yet ſometimes he eateth herbs, and worms; ſome ſay that he feedeth upon the earth it ſelf; he eateth as much at one time as he can hold in one of his feet: ſome Authors do conceive that the reaſon why he eateth no more at one time, is, becauſe he feareth that the earth will not be enough for him; whence came the picture of a *covetous old woman* ſtanding upon a *Toad*. 3. The *Toad* is a veno-

venomous creature, and ſoon angered: if he getteth hold of any thing that you hold to him, he will not looſe his hold: if he be ſtruck by any one, he ſpitteth poyſon at them. The ſpider and the *Toad* have a great hatred one to the other, yet the ſpider alwaies hath the better of it; he cometh down by a ſmall web, and lighteth upon his head, and pricketh him, or rather biteth him. It is a known Story, that *Conradus Geſner* reciteth out of *Cardinal Foncetto*, concerning the *Toad*, in theſe words; One taking up a *reed* in the field, there was a *Toad* at one end of it; he perceiving that, threw it out of his hand; and returning home, when he was at dinner, he vomited up all that he eat, neither did any thing ſtay with him that he took, untill another gave it him; not perceiving the reaſon of it at firſt; afterwards, he conſidered that the Cane which he took in the field was poyſoned, which he found to be ſo; the *Toad* having left a kind of viſcous, thick matter, which was not able to pierce the skin, and ſo could not prove mortal: thus far *Foncettus*; and *Geſner* goeth on further, and reciteth a ſtory out of *Matthiolus*, and diſcourſeth at large concerning the *Toads* poyſoning of herbs, *which he doth by ſitting upon them, and ſending forth a poyſonous moiſture upon the leaves, which ſpreadeth all over the herb, and doth poyſon the herbs that are next to it*; thus far *Geſner*. We may now conſider, a little, the ſeveral commands that God gave to his people *Iſrael*, about the difference between thoſe creatures that were clean, and thoſe that were unclean; and that they

were not to touch those creatures which are unclean; neither were they to touch any *dead carkasses*: we read also, how those men that were unclean by the touching of any unclean creature, were to be separated for a time: there were also several laws given to the people of *Israel*, concerning their several washings; for those persons that were any ways unclean, and also all the *ceremonial laws*, had their particular uses, and *typical* significations, yet they all contained something that was moral: and among other things, this may be one, which is in the *Story* related before: thus we see in Gardens, the little worms that are upon the herbs and fruit; yet we commonly touch the grass with our hands, and eat fruit, never washing them again before we eat, when we know not what poysonous humors are in the grass that we so freely handle: we see that *Cats*, *Mice*, *Flyes*, and *Spiders*, do *bepiss* our *clothes*, *books*, *meat*; and therefore, I think it would be very *healthful* for us if we used often to wash our hands; but especially, when we have been handling of herbs; *unda datur gratis*, water is cheap enough; but, *verbum sat sapienti*. The *Toad* might be very fitly compared to all *envious*, *cruel*, *malicious*, and *tyrannical* men: but, I shall not stand here to inlarge any further, or to draw any inferences from the nature of the *Toad*; we use to say, that, A fool hath as many senses as a *Toad* hath *hairs*.

Of the Snail.

This creature is commonly known, and there are several *kinds* of them; some living in the *wa-*

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ter, others on the *land*, others in *marſhy* grounds; it is very much eaten among divers people; if any one eateth but a few of them together, it will bind him; but if a great quantity of them are taken together, then the property of them is quite altered. The nature of *Lettuce* is the very ſame; the Learned *Eraſmus* fetcheth a ſimilitude from hence concerning our Study, that there is no mediocrity neither in profeſſing the truth.

2. This creature goeth very ſlowly, and alwaies carrieth his houſe along with him whereſoever he goeth; and therefore *Apelles*, or, as ſome would have it, *Phidias*, painted *Venus* ſtanding in a ſheet, to ſignifie to us that a woman ought to be alwaies ἄοικον, that is, that ſhe ſhould not be far from her own houſe; as it is a great commendation of a man (when we can ſay of him, as *Horace* ſaith out of *Homer*, *Multorum mores hominum qui videt & urbes*;) To have ſeen the cuſtomes of Countreys, and to be acquainted with the manners of men: So is it on the contrary, the greateſt honour and glory of a woman to keep at home; the *Hebrews* do very fitly call a woman עלמה, *Alma quaſi occultata*, ſignifying that a woman ſhould not be much in the *ſtreets*, but to mind her own *houſhold-affairs*; and as it is dangerous for the *ſnail* to go from his *houſe*, ſo it is not good for *women* to go far from their own *houſes*: we may remember ſad examples of it in *Dinah*: the *Snail* uſeth the herb called *Origanum*, or *wild Marjoram*, againſt *Serpents* and *Vipers*; when he goeth along, he putteth out his *horns*, to ſee if the way be ſafe. 3. If he ſeeth no body near him,

he will creep out of his *ſhell* a little way; but if he ſeeth any one coming, he preſently contracteth himſelf, and getteth into his *ſhell* again: we may learn thus much from it, for our inſtruction, that we ſhould be ſilent, and ſay but little; and thus much it may teach us, for our caution, to have a care of our enemies, who do privily lay ſnares for us when we do not ſee them. It is worth our obſervation, which *Plutarch* reporteth of the *Sea-ſnail*; when ſhe layeth her eggs, ſhe goeth out upon the ſand, and when ſhe hath covered them with the ſand ſo that they cannot be ſeen, goeth again into the Sea, and maketh ſome private mark to find them again by: thus we have ſet down the principal qualities of this *oviparous* creature, covered with a ſhell; from whence it may have his name *Teſtudo*, a *Teſta*; beſides theſe *land-ſnails*, there are *water-ſnails*, or *Sea-ſnails*, of the ſeveral kinds of which, the curious may ſatisfie themſelves, if they look into the treatiſe which ſeveral *Phyſitians* have written of the nature of this creature. It is reported, that there are very large *Snails* in *the Indian Sea*. It is a known ſtory of *Æſchilus* the *Poet* of *Athens*, who having a *bald head*, an *Eagle* ſeeing of it, and taking it for a ſtone, let a *ſhell-fiſh* fall upon it, to break it, which falling upon his head ſo high, killed him: And the *Apologue* of the *Beaſts*, and other *Creatures* that were invited by *Jupiter* to a Feaſt, is very well known; all the creatures came together, but only the *Snail*, who made his excuſe to *Jupiter* in theſe words, οἶκος φίλος, οἶκος ἄριστος; *Propria domus, cariſſima domus*,

mus, according to our Engliſh Proverb, *Home is home, though never ſo homely*. The *Ape* hateth nothing more than the *Snail*; but I ſhall not dilate any further upon this creature.

CHAP. *XXXIII.*

Of the Mouſe, *the* Dormouſe, *and the* Mole.

THeſe are all of them known creatures; the *Comœdian* calleth the *Mouſe* a *wiſe creature*; for he truſteth not himſelf in one *hole* alwaies, but hath ſeveral holes to run into: he compareth them to *captives*, who, like *mice*, are fed with other mens food: he hath a very good ſcent and taſte, and is very *gluttonous*, and will not be contented with a little; he will taſte of all things, as *cheeſe*, *bread*, *meat*, but will eat only of the beſt: and, as among *Birds*, the *Swallow*; ſo, of all creatures which live upon the earth, the *mouſe* is the dulleſt: its *urine* is exceeding *ſtrong* and *offenſive*; nay, it will eat the fleſh to the bone, if it lye long; and therefore men ought to be careful that nothing they eat be tainted with it. *Lemnius*, *Lib.* 2. *Chap.* 10. telleth us of a *mouſe* that was bred in a man; the reaſon of which, no doubt, was this, that the *mice* had caſt their *ſperme* upon ſome of the meat that he had formerly eaten; although *Lemnius* doth aſcribe it to be ſome *filthy humor* that lay in

his *ſtomack* in the winter-time. Thoſe *mice* that live in woods in *Autumn*, gather a great deal of corn, inſomuch, that ſometimes they are ſo *over-laden* with it, that he is fain to be drawn along with it by the *female*; ſo the *female* is ſometimes ſo *laden*, that ſhe is fain to be drawn by the *Mule*. *Elian* ſaith, that *mice* are not ſo lively, but that if their guts fall out, they immediately dye; they can live without any thing better than heat; for cold deſtroyeth them: thoſe *mice* that live in woods will roul themſelves up, and ſo ſleep all *Winter*; they are often carried in *cold weather* on *hay* in baskets. The *liver* of a *mouſe* doth decreaſe and increaſe with the Moon. This creature is chiefly to be found in *ruined* and *rotten houſes*.

There is a Story in *Herodotus*, *Lib.* 2. that is worth the peruſing; Concerning the King of *Egypt*, *Sethon*; This *Sethon* would not indulge the *Egyptian Souldiers* ſo much as the former Kings had done; and therefore, when *Senacharib* had invaded *Egypt*, none of the *Souldiers* would come in to his help; whereupon he implor'd the *Oracle*, and in a *dream* it was revealed to him that it ſhould go well with him notwithſtanding; he truſting to this, with a few *Spartans* reſolves to meet the *Enemie*, and coming neer, in the night-time, they did perceive that a company of *field-mice* had eaten off the *feathers* from their *arroms*, by which they being diſabled for fighting, were forced to flye the next day, and were purſued by *Sethon*, who ſlew many of them. Afterwards they did erect a *Monument* in *honour* of him; with this Inſcription:

In

In me quis intuens plus Eſta.

We might deduce ſeveral things from the nature of the *mouſe*, from whence we have both caution, and inſtruction.

1. It may reſemble all *timerous* and *fearful* creatures, but chiefly, all *Paraſites* and *Flatterers*, becauſe they are chiefly delighted in ſtealing, living on other mens charges.

Of the Dormouſe.

The bigger ſort of *mice* are called *Dormice*, called in the Latin, *Glis*, *a gliceſcere*, i.e. *creſcere*, to grow, and increaſe: they conſume moſt part of their time in ſleep, which maketh them grow exceeding fat. The *Dormouſe* is counted a dainty diſh amongſt *Epicures*, ſo that ſome do report that they have pulled down houſes to find ſome of them, for the ſatisfaction of their *curious palate*. *Authors* tell us, that the *Viper* maketh a prey of the *Dormouſe*; and if he findeth a neaſt of them, although he cannot eat them all, he will put out the eyes of the reſt, and feedeth them untill he can *eat* them: if theſe *Epicures* chance to find theſe *Dormice*, and eat them, they are certainly poyſoned. *Epiphanius*, *Lib.* 2. *Tom.* 1. *contra her.* applyeth it to *Origen*, who being blinded, by the *Grecian* doctrine, did vomit poyſon to thoſe that believed him: ſo that, what injured him, he did a greater injury with to others: like thoſe, who neglecting the wholſome food of the *holy Scriptures*, ſeek to be ſatisfied rather with *Metaphyſical*, and *Scholaſtical Speculations*.

rions. The *Dormice* love company exceedingly, and are therefore alwaies seen in great companies together; whence came the *Proverb, Currere ficut glires*; spoken of those who love to be with their companions at work, or where-ever they be. The *Dormouse* will fight with those that are not of their company; but they shew a great love to the *old ones*, and have a great care of them, and provide food for them, and several other waies do shew their love to them: from whence we may learn that *reverence* and *obedience* that is due to our *Parents*; as also, to take heed of over-much *sleep*, to which these creatures are so very much addicted.

Of the Mole.

The *Mole* cannot properly be called a *mouse*; he hath no *eyes*, but is very quick of hearing; but yet if a young one is taken out of the Dams belly, it is plainly perceived to have *eyes*: he heareth far better under ground, than when above ground; he can hear the *worms* more under ground at a great distance from him, which doth not proceed so much from the quickness of his hearing, as from the *continuity* of the *moved earth*; if there be a *hole* made in the *earth*, and a noise be made in it, the *Mole* will hear it a great way off; as we hear any one speaking through a hollow-pipe better than in the open air; and therefore *Moles* make themselves several *holes* in the *earth*, that they may hear any thing that stirreth the better. The *worm*, if pursued by the *Mole*, maketh his way above the ground;

ground; the *Mole* is continually under ground, and caſteth up the earth, making himſelf holes to be in: therefore we find *Virgil* ſpeaking to this purpoſe,

Aut oculis capti fodere cubilia talpæ.

Some ſay that the *Mole* cannot properly be called an *Animal*, becauſe he wanteth his eyes, the *inſtruments* of the *chiefeſt ſenſe*, and a living creature is not ſo without *ſenſes*, and therefore the *Mole* is no creature; it is plain, that they having been diſſected, there have been *holes* found in their heads for eyes, & ſo they do not want ſight *per ſe*, but *per accident*, for they want not the *organe* of *ſight*; but becauſe they are continually under ground, which blindeth them; *nature* hath given them a very quick hearing, and ſo recompenſed them for the want of their *ſight*. The *Mole* ſpoyls a great deal of corn that is layed up in *Barns*; they alſo will eat *Roots*, *Toads*, *Serpents*. Their noſe reſembleth a *Sows ſnout*: they cannot live above ground an hour together: their feet are like a hand. This may fitly reſemble all *falſe-hearted* perſons, who are afraid to come to the teſt; for, as darkneſs is diſperſed by the light of the Sun, ſo is falſehood diſcovered by truth.

CHAP. *XXXIII.*

Of mix'd four-footed Creatures.

HItherto we have *explained* the nature and properties of thoſe creatures that have been begotten

gotten by their *own species*. It remaineth now that we speak of those that are begotten of creatures of *divers kinds*, which are chiefly to be found in *Africa*; that being a barren Countrey, and very dry, several kind of beasts drinking at one *River*: wherefore it cometh to pass, that creatures of several kinds *copulate* one with another: Hence cometh those divers mix'd creatures, as the *Leopard*, the *Mule*: the *Leopard* is generated of the *Libard* and the *Lioness*: The *Lion* being of a hot temper, doth not so often *copulate*; but the *Lioness* is a very leacherous creature, and therefore she suffereth her self to be covered with a *Libard*: when she groweth big, she runneth into the Mountains, as if she went to take her prey, that there she might bring forth without any danger. She bringeth forth a *Leopard*, a creature like a *Lion*, and a *Libard*; which, if the *Lion* find, he teareth in pieces; but to prevent it, the *Lioness* alwaies bringeth forth in some solitary place. Thus, the *Camelopardalis*, a creature like the *Camel*, and the *Panther*, is generated by them two: so, the *Mule* of the *Asse* and the *Mare*; and sometimes of the *Bull* and the *Asse*: so, sometimes *Dogs* are generated of the *Fox* and *Dog*, and sometimes of the *Wolf* and the *Dog*: thus is the *Lypopanther* begot of the *Wolf* and *Panther*: so also in *Rhætia* there is oftentimes a creature generated of the *Ram*, and *she-Goat*, his fore-parts resembling a *Sheep*, and his hinder-parts a *Goat*; and I wish that these *mix'd coitus* were to be found among beasts only; for we find even men too often guilty of it. *Plutarch* rela-

relateth of one *Plinius*, who ſaith that he himſelf ſaw a *Crocodile* lying with a woman: other examples might be brought to *illuſtrate* this; as, of the *Girl* that was born of a *Man* and a *ſhe-Aſs*; but ſuch *births* are ſo ordered by *Divine Providence*, that they never *live long*; neither do they alwaies *beget again*, though ſometimes they do ſo. *Herodotus*, *Lib.* 4. ſaith, that in the *Babiloniſh Siege*, as alſo in *Xerxes Army*, a *Mule* brought forth moſt commonly. There may be a reaſon given of moſt Monſters; ſo, as *Plutarch* ſaith concerning *Thales Mileſius*, who was invited to a *Feaſt*, with other grave *Seniors*, to the houſe of one *Periandrus*; there was for one diſh a little *Infant* brought in, that was begotten of a *Man* and a *Mare*; his head, neck, and hands, were like other childrens, and his cry was alſo the ſame; but all his other parts were like a *horſe*; ſeveral gave their opinions concerning it: *Diocles* judged it to be a miracle, or prodigie, portending diſſentions, wars, and diviſions: but *Thales* was of another opinion, and adviſed them, that all who looked after horſes ſhould be married men; for they committed this *horrid*, *beaſtly act*, for want of Wives. *Sabellicus* relateth, in his 7*th.* Book, *Ennead.* 6. under *Martin* the 4*th. P. R.* of one who was a-kin to the *Pope*, that brought forth a *hairy boy*, who had claws like a *Bear*: he was very much troubled at it, and commanded the pictures of *Bears* to be pulled down in all places. Thoſe men are much to be blamed, who at Feaſts do diſguiſe themſelves in frightful *vizards*, the ſight of which may prove exceeding dan-

dangerous: when as we ought earneſtly to implore Heaven that we may not be puniſhed with ſuch deformed children; for the ſight of ſuch things do very ſtrangely work upon the *fancy* of *women* with child: hence it is, that oftentimes when women look upon *hares*, they bring forth their children with *hare-lips*; ſo, ſome have brought forth their young ones with horns, ſeeing the picture of *Acteon*, who was turned into a *Hart*: and therefore we have horſes of divers colours, when the *Mare* ſtandeth in a *Stable* where ſhe ſeeth hangings of ſeveral colours. We read of a *Bitch* that lying continually in the ſoft wool of a *Ram*, brought forth her *puppies* with a *main*. Thus *Damaſcene* relateth of a *woman*, who, continually almoſt, looking upon the picture of *John* the *Baptiſt*, brought forth her child *hairy* all over its body. *Quintilian* cleared a *woman* who was accuſed for lying with her ſervant, becauſe the infant was *black*, when he found the image of an *Æthiopian* in her chamber. There are five things go to the making up of a mixt creature, (man, not being content with the ordinary courſe of Nature, firſt invented thoſe promiſcuous couplings of one creature with another.)

1. Thoſe creatures that thus *copulate* muſt not be much bigger one than another; therefore it is that the *dog* and the *horſe* cannot *copulate*, but the *Wolf* and the *Dog*; the *Aſſe* and the *Horſe*, the *Lion* and the *Panther*: and hence it is that man, by a *horrible act againſt nature*, hath *copulated* with *Mares*, *Swine*, &c.

2. Thoſe *creatures* cannot *copulate* together, when

when one carries their *young longer* than the *other*; therefore a *Dog* cannot be begotten of a *Woman*, nor a *horſe* by an *Elephant*; for a *woman* carryeth her *infant* nine moneths, but a *Bitch* not above ſeven.

3. They muſt be *prone to luſt*, ſuch as are *Dogs*, *Goats*, *Swine*, *Aſſes*, &c.

4. It muſt be done at a *convenient time*, which, with moſt creatures, is the *Spring*; for ſo it hath been found by experience, that ſome creatures are more *leacherous* at one time of the year than at another; for there are very few creatures which at all times are *equally* prone to luſt.

5. It is neceſſary that they be *both young*, that ſo the one may be the better able to give ſeed, and the other to receive it: and, although it be thus qualified, yet they do not do it *voluntarily*, but are compelled unto it by thoſe that look after them, that ſo they may have new ſorts of creatures. But, the reaſon why the *Ancients* uſed to *compell creatures* to theſe *promiſcuous* couplings was, that thoſe creatures were much ſtronger than other creatures which are not ſo generated. In *India* formerly thoſe *Dogs* which were begotten of a *Tyger* were incredibly ſtrong, and very fierce. Thus *Philes*, that wiſe King, as alſo *Ælian* maketh mention of an *Indian Dog* of *Alexander*'s the Great, that was preſented to him by an *Indian King*, which *Alexander* commanded ſhould be brought upon the *Stage*, and that a *great Bore* ſhould be let looſe upon him; the *Dog* would not ſtir, as ſcorning to meddle with it, thinking it was not worthy of his anger:

anger: not long after, a *Bear* was brought upon the *Stage*; the *Dog* looked upon him, but would not ſtir: laſt of all was brought a *Lion*; the *Dog*, as ſoon as he ſaw him, flyeth at him, and bit him ſo hard, that he made his teeth meet, and there held him: *Alexander* commanded that one of his legs ſhould be cut off; the *Dog* endured it with ſo much courage as if it had not been his own leg that had been cut off; another of his legs was cut off, and ſo a third; and then they cut off the other alſo, the *Dog* yet keeping his hold; but afterwards they cut off his head, yet his teeth were as hard ſet together as when he was alive: we may judge of other creatures by what hath been ſaid of this. And as, although all *right lines* are equal, yet *crooked lines* differ one from another, and there are many ſorts of them; ſo that it is impoſſible to ſet down the ſeveral kinds of them; Thus, I think, it is a very difficult thing to ſet down the ſeveral ſorts of mix'd Creatures; and therefore I have ſpoken only of the *Camelopardalis*, the *Leopard*, and the *Mule*; of which laſt I am now to ſpeak. It is a noted *Story* which *Plutarch* and *Ælian* relate of a *Mule* that was loaden with *ſalt*, if he went through any water that was ſo deep that the ſalt was wet, he found it grew lighter and lighter every day than other: the next time he went through any water, he plunged himſelf in over head and ears: *Thales* the next day commanded that he ſhould be loaden with *ſpunges*, which he perceiving to grow heavier by being dipped in the water, would never lye down in the water any more when

he

he was loaden with ſalt. *Herodotus* ſaith, that *Crœſus* was called a *Mule* by the *Oracle*, becauſe his Father was a *Perſian*, and his Mother a *Lydian*: but he not underſtanding it, could not believe that that *Oracle* ſhould ſo highly affront him, on whom he had beſtowed ſo many gifts: but his miſunderſtanding of the *Oracle* had like to have been his ruine: the more curious may read the *Story* at large in the *Book of Herodotus*. I noted before, out of *Ælian*, concerning the *Indian Apes*, which they could not bring into their Cities, becauſe of their *leacherouſneſs*; nay, they could hardly be kept off from aſſaulting the *women* themſelves: and therefore, thoſe *Monſters* that we have now been ſpeaking of are not alwaies *miraculous*: and therefore I very much commend the judgement of *Thales*, in *Plutarch*, of whom we ſpake but a little above. Theſe creatures may reſemble thoſe men who either in the *Church*, or in a *War*, own neither ſide, but ſtand as *Neuters*. The *Jews* were forbidden to let their *Cattel gender with divers kinds*, *Lev.* 19. They were alſo forbid *to till their fields with an Oxe and an Aſſe together*; and as they were not *to ſow the ground with mixed grain*; ſo, neither were they *to wear a garment made of linnen and woollen*: by all which we are to learn what we read, *Mat.* 6. 16. to avoid the *leaven of the Phariſees*, which the *Pſalmiſt* exponndeth thus, that we ſhould not *ſtand in the counſel of the ungodly*: In former times the *Grecians* condemned thoſe perſons to dye, who in time of *War*, or any other *diſturbance*, did not take one ſide or another; but becauſe the

Mule

Mule is more known than any of the former, I shall speak to it by way of *corollary*, and draw two or three inferences from the nature of it. 1. The *Mule* is neither a *Horse* nor an *Ass*, but between both: so, those which stand *Neuters* in a cause, are neither hot not cold, as is said in the *Apocalyps. Chap.* 5. But yet it is added also there, that she should be either *hot* or *cold*: Moreover, *Mules* are barren; so these *hypocrites* are barren and empty of all that is good. *Mules* do carry very great *burthens*: those men likewise that do stand *neuter*, are oftentimes troubled and vexed by both sides, like to those men that *Poneanes* speaketh of, who have a room one Story high; they are troubled with those above them, who sometime, pour *water* upon their heads; and with the *smoak* of them below. And thus we have finished the first part of our Discourse, wherein we have spoken to the nature and properties of *four-footed Creatures*.

FINIS.